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# The Pope Speaks







# THE POPE SPEAKS

*The Words of Pius XII*

WITH A BIOGRAPHY BY CHARLES RANKIN

AND A PREFACE BY

THE MOST REVEREND EDWIN V. O'HARA, D.D.

*Peace, the Work of Justice*

MOTTO OF PIUS XII

*hb*

HARCOURT, BRACE AND COMPANY, NEW YORK

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*first American edition*

*Nihil Obstat:*

ARTHUR J. SCANLAN, S.T.D.

*Censor Librorum.*

*Imprimatur:*

✠ FRANCIS J. SPELLMAN, D.D.

*Archbishop, New York.*

*New York, September 12, 1940.*

*Typography by Robert Josephy*

PRINTED IN THE UNITED STATES OF AMERICA  
QUINN & BODEN COMPANY, INC., RAHWAY, N. J.

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## Preface

WHEN the Pope speaks to the world, he does so not as a private teacher but as Vicar of Christ and servant of the servants of God. From the historic day at Caesarea Philippi chronicled in St. Matthew's Gospel, St. Peter and his successors have spoken in the name of Christ with supreme spiritual authority. Since the Pope's purpose, like that of the Divine Master, has been "to bear testimony to the truth," the great ones of earth have seldom listened willingly, but the "poor have heard the message gladly." The Pilates did not listen to St. Leo the Great, nor to the greater Hildebrand who could say with his dying breath, "I have loved righteousness and hated iniquity, that is why I die in exile." Neither Pius VII, a prisoner of Napoleon, nor Leo XIII, a prisoner in the Vatican, was hearkened to by the powers of his time. "It is our part," said Pius VII to Napoleon, "to be Aaron, the prophet of God, not Ishmael whose hand is against every man."

Pope Benedict XV, at the outbreak of the World War in 1914, declared with a heavy heart that never was there so much talk about the brotherhood of man or so little brotherly activity among men.

After a study of conditions at the close of the great war, Pope Pius XI wrote in 1922 that it was "the quite general desire" of the statesmen of his time "that both our laws and our governments should exist without recognizing God or Jesus Christ, on the theory that all authority comes from men, not from God." Even the pagan philosopher Cicero, Pius XI

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noted, had been able to see that no secure basis of justice could be found except that derived from the divine law.

Today the successor of St. Peter, in the person of Pius XII, speaks to the world of the Way of Peace in Christ and gives solemn warning that every other path will be found vain and illusory. He is faithful to his position and to the tradition of his office as the sovereign spokesman for spiritual and moral truth and values.

Until our own time indeed the nations of the civilized world have professed a belief in Christ's teachings on the relation of the Creator to his creatures, on the spirituality and immortality of the soul, on conscience and moral responsibility and the consequent inherent worth and dignity of the human personality. So profoundly was this view embedded in the general belief that the author of our American Declaration of Independence laid it down as the philosophical and historical basis of our republican institutions that men "are endowed by their Creator with certain unalienable rights." As long as such language was current and understood by public men, the Pope as a spokesman for a Christian order in society had an intelligent hearing. What he had to say could at least be understood. But that is unfortunately more difficult today when Pilate's skepticism has become the mode and the accepted convention is that "the brain is only a machine, the heart a muscle, the soul a phantom and man the improved progeny of the ape." In such a view of human personality, "unalienable rights" are clearly inadmissible.

Today, as rarely before, the nations are in need of the healing Gospel of Christ. Happily in our own times a succession of great popes has addressed that Gospel to the world in a singularly winning and convincing manner. From Leo XIII to Pius XII, a series of masterly encyclical letters has made

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the world aware that there is a prophet in Israel—that there is an authorized spokesman in Christendom.

The path to peace, declares the Pope, is the path of justice and charity. Not of justice alone or of charity alone. Without justice the conditions of peace are lacking; without charity the will to peace is absent.

In this volume Pope Pius XII speaks of Peace through Justice and Charity.

EDWIN V. O'HARA, Bishop of Kansas City  
*Honorary Chairman*  
*Catholic Association for International Peace*



PIUS THE MAN  
AND HIS EFFORTS FOR PEACE

by Charles Rankin

Acknowledgment is made to Joseph F. Dinneen and to his publishers, Robert M. McBride and Company, for permission to quote several paragraphs from *Pius XII, Pope of Peace*.



## Chapter One

*The Pope's attitude towards politics—His twelve years in Germany—A first-class diplomat—His belief in prayer—The Vatican radio station*

IT is fortunate, indeed, for the whole world (excepting the dictators of Germany and Russia) that the former Cardinal Pacelli is now Pope. This is a war of principles rather than of nations and Pope Pius XII is the first to realize it. Some ignorant people have complained that he has not taken a stronger line to carry out his evident desire for world peace. These critics do not realize that any efforts he may make to achieve this must automatically be free from all political bias, and Pope Pius XII, who is known to be much more a man of the world than any of his predecessors, is all the more anxious for that reason to prevent any suspicion that the Church might be dabbling in politics. Shortly after his election to the Papal See, he addressed the seminarians and priests studying in Rome and insisted that politics were none of their concern.

It has been very truly said of Pope Pius that he tries to produce the greatest possible balance between means and ends; between the actual tools which the Church must necessarily use and its spiritual mission. He does not desire personal success. He merely wishes to seek peace and ensure it. He does nothing sensational. He begins by instructing his various nuncios to feel the pulse of the governments with a regard to the offers of his services towards the finding of a

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peaceful solution. He then repeatedly makes them urge the choice of several avenues of peace.

He can make no concrete proposals. He can offer no political solution. That is the concern of the interested parties. To avoid the danger of political commitments the Holy See has to limit itself to the task of bringing the parties together and inducing them to formulate their own solutions. How, for example, could the Pope have offered a solution on the lines of Hitler's sixteen points without committing himself in the eyes of Poland? And what would have been Germany's reaction to a solution which would have cleared up the difficulty?

Many people have suggested that the Pope should promptly ex-communicate Mussolini, Hitler, Goering, Goebbels. But is Mussolini a practicing Catholic? It is known that Hitler came of a Catholic family, it is true, but one that probably only paid lip service to the Holy Church. Goebbels, on the other hand, may be regarded as a renegade. He was educated at an ecclesiastical college, the cost of which was paid for by a priest.

Without going further into His Holiness's possible line of action with regard to the dictators, it is certain that he thinks well of Great Britain and France. No less than one-third of all the Catholic foreign missions in the world are inside the British Empire. So that the destruction of the British Empire would be a very serious loss to the Roman Catholic Church.

As I write, the United States has not entered the war. But there are some twenty-three million Roman Catholics in the United States, a great responsibility for the Vatican. Nearly one-third of the population of Holland, and most, if not all, the population of Belgium is predominantly Roman Catholic. Poland is, or was, very largely Roman Catholic. Ninety-five

## *Pius the Man*

per cent of the Irish Free State is Roman Catholic and should therefore pay heed to what is continually the Pope's desire for the outcome of the present world war.

Yet the general English public probably fails to realize that the Pope is above all earthly gain, that he regards all Roman Catholics, whether belligerent or neutral, as his Children. His task of peace-making is therefore of incredible delicacy and it has been rumored that he might even leave the Vatican for Portugal in certain circumstances,\* so that he could remain in unbiased touch with all his 360 million followers.

If there is one country outside his native Italy of which the Pope has a particularly wide experience, that country is Germany where he lived in an official capacity from 1917 until 1929—during the temporary triumphs of March, 1918, the crash of the German military machine, the Communistic experiment under Kurt Eisner, the unsuccessful *putsch* of Ludendorff and Hitler, and the Weimar Republican Constitution during which the Center Party, composed for the most part of Catholics, was in a privileged position, holding the balance between the Social-Democrats on the Left and the great National Groups on the Right.

The Pope talks German as fluently as a native and his several years as Secretary of State at the Holy See enabled him to keep in continual close touch with everything that was going on there.

As Archbishop Godfrey wrote at the time: "The election of Cardinal Eugenio Pacelli to the Papal Throne will be welcomed particularly by all those who lived near him. Outstanding in his qualities of mind, he unites to those gifts a win-

\* Significantly enough, Cardinal Maglione, the Papal Secretary of State, was going to Lisbon within a few hours of Mussolini's declaration of war.

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ning sympathy and charm of manner, and as all know who have had personal contact with him, a transparent single-mindedness which always impressed those whom he received as Secretary of State. It was said to me once by one who had just come from an official interview with him, that it was very startling but very refreshing to hear the Cardinal speak with such frankness and simplicity about the European situation in so far as it affected the interests of Almighty God and of the Church. This his Eminence did with a charming naturalness, greatly attractive to a diplomat to whom such a turn in the conversation might seem somewhat strange."

There is no doubt that the influence of the Pope on non-Catholics is remarkable. People who have been received in audience by him say that they become immediately aware that they are in the presence of a really good man, and amid the turmoil of war it would seem that more and more people who are non-Catholics, nor even religious, are turning to the Pope as the last powerful spiritual force left to the world. Shortly after the outbreak of war, for example, a non-Catholic member of the State Legislative Chamber of Minnesota startled the League Assembly by the following remarkable appeal:

"It seems to me that there is only one person in the world who is able to guide us all to peace. By his personal qualities, by the respect which the whole world gives him, by his great position, it is evident that that person is Pope Pius XII. Only by applying true charity can we be saved from the ultimate confusion to which unrestrained materialism has been leading us. I consider that the Pope, more than anyone else, is best fitted to lead in the way of charity. I am not a Catholic and have not been educated by Catholics, so I think you can take my declarations as fairly impartial. I ask you again, who is

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better fitted than Pope Pius XII to lead the universal struggle for peace? He has spent his life in the study of religion and of international affairs. All his ideas are universal, they are unbound by ties of nationalism. He has lived many years in the capitals of Europe. He knows North America. He has committed no error of tact which could put the heads of Totalitarian States in implacable opposition to any of his suggestions. He has given no favor to militarism. He is respected in the capitals of Europe—by rulers and by people. In a particularly special manner he is the representative of the Prince of Peace. In the name of peace, in the name of American youth, of the youth of the entire world, and in the name of Christianity, I ask that an appeal be addressed to the Pope calling on him to convoke a conference which will put an end to the menaces and to the preparations of war. We must act quickly.”

Even now I seem to have failed to stress fully the Pope's almost unbelievable efforts to maintain peace in Europe. His patience is superhuman. He does not know the meaning of the word despair. No geographical barriers, no vanity, no political blindness nor deafness, no paganism, not even atheism are too formidable for him to try to overcome. His very surname (Pacelli) has a ring of peace about it and if you study his life, as set out in the subsequent pages of this book, you will realize that every effort which a brilliant, cultured and supremely religious brain could devise has been attempted to the full.

As I write, his efforts have not been successful. Irreligion and the theory that Might is Right are rampant. Catholicism (all religion, in fact) is under the heels of the forces of evil. The European situation, indeed, is enough to break the heart of a much younger man. But undeterred by the frank god-

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lessness of Stalin and Hitler, Pope Pius XII continues at his self-appointed task of ultimately bringing peace to Europe.

To quote Joseph F. Dinneen's book, *Pius XII*: "As His Holiness the Pope looks around him in the early days of his reign, he sees his children struggling in the various nations to think right and do right in a world of misunderstanding. The outlook for them is bleak. They are duped on every side by those who would control them and send them to wars for vague purposes which they find it hard to understand. They are bombarded with the poison of propaganda until the truth is clouded and shrouded and hidden from them. They turn now, as they always have through the ages, back to the Holy Father, the Vicar of Christ on Earth. They know that they can believe him; that the path he indicates must be the right one. He has nothing to gain in this world but their salvation; and upon him now may rest the salvation of all mankind. Nations turn to him now because they, too, know they can trust him. It may well be that this confidence in him may restore the peace of the world."

Another commentator has pointed out that during his long period of office at the Curia Cardinal Pacelli received thousands of visitors from every part of the globe, all of whom must look back on their conversations with him with a sense of grateful pleasure. It was, he says, a delight to discuss anything with that keen intellect, but one's memory dwells chiefly on the manner of one's reception. He would be standing at the door with a smile of welcome, and would barely wait for his ring to be kissed before leading his visitor to a chair. However great the press of work or the number of people waiting outside he never seemed in a hurry, but concentrated his whole attention on the conversation in hand. When the interview was over, and it was usually necessary

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for the visitor himself to bring it to end to spare the Cardinal's time, he accompanied one to the door and took his leave in such a way as to suggest that he would welcome another visit as soon as possible. It was not surprising that some of the callers trespassed on his good nature and talked on indefinitely. One particular offender, who admittedly had much to discuss, used to stay two hours or longer, but the Cardinal in contrast to the impatient crowd in the ante-room, never seemed to bear him the slightest ill-will.

The Vatican Secretariat of State enjoys a well-deserved reputation for political ability, but it would be quite wrong to think of the staff as worldly prelates versed in the somewhat disreputable art of diplomacy. Nothing could be more mistaken in the case of the new Pope. It is true that he is a man of quite exceptional ability and a first-class diplomatist, who devoted all his energy to the task imposed on him, but he found the work uncongenial, and it was pathetic to see how he regretted that he had never been called upon to undertake the cure of souls. Whilst he naturally fulfilled the social obligations of his position, he shunned society as such, and his only recreation was an afternoon walk in the gardens of the Villa Borghesi, where he was a familiar figure in his plain cassock followed by his faithful servant. Occasionally a passer-by would violate the Cardinal's incognito and salute him. If he noticed the indiscretion, which was seldom, a shadow of annoyance would pass over his face, followed by a quick nervous smile as, raising his hat, he strode by.

That nervous smile reflected a Christian humility which, it is to be hoped, was an example to the many men of the world who came into contact with him when Cardinal Secretary of State. He is a man who knows his own mind and states his views energetically and clearly. Yet in the discussion of a

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problem or in an argument, even with a much younger man, there is no trace of intellectual arrogance, no attempt to impose his own opinion. On the contrary, and this is not a mere manifestation of courtesy, he listens attentively, weighs up what is said to him and, if he feels obliged to maintain his attitude, often does so in a deprecatory manner, as if to say: "Though I can't agree, you may very well be right." Yet by the very fact that he has grasped one's own arguments and taken them into account, one leaves the room with the feeling that it is he who is right. However impressive the appearance, manner and personality of the Pope, the quality which imposes itself on all those who have had the honor of knowing him is his intense spirituality, which remains untarnished by a lifetime spent in the cockpit of world politics. To see him pontificating at Saint Peter's is an unforgettably edifying experience. His mind is entirely wrapped up in the Divine Sacrifice, and even when the ceremony is over and the procession is winding its way through surging crowds back to the sacristy, he seems as he makes his thanksgiving to be wholly oblivious to his surroundings. The atmosphere is not that of a magnificent function, but of a priest's first mass. The spirit of devotion is infectious, and one is ashamed at the contempt which familiarity has bred in one's own soul.

The lives of many of the saints relate that when they said mass it had a similar effect on their flocks.

The same spirituality permeates the Pope's views on current events. He seems to live on a supernatural plane, and in this material world it is an extraordinary experience to apprehend that he believes urgently and immediately, with all his soul, that a difficult problem is more susceptible of solution by prayer than by diplomatic action. A layman once remarked on this to a Cardinal, who retorted simply: "But don't you



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believe that, too?" "Yes, of course," said the layman, "but I'm afraid that I find it difficult to believe it so completely that I am also prepared to act on my faith." The fact that so many so-called Christians are living without the consolation and support of a real and lively faith fills the Pope with pity for the sadness of their lot. As Cardinal Secretary of State this consideration was uppermost in his mind, and inspired him to devote his attention principally to spreading the Faith and, above all, safeguarding it where it was menaced. His conversation perpetually reverted to this point, and it was from this angle that he viewed the problems that came before him.

In England and other Protestant countries, the old fear of the political machinations and ambitions of the Holy See is fast disappearing, and the true character of Pope Pius XII is well enough known for it to be recognized that the Sacred College has chosen a spiritual rather than a "political" Pope. Hence the universal satisfaction at his election. The public instinct is right, but only those who were privileged to know him as Cardinal Pacelli can have the remotest perception of his saintly nature. His faith, his ardent charity, and his humility were a source of inspiration to them all and they must have felt deeply moved with gratitude and joy at the news of his elevation to the Papacy. That the Church should be blessed with a Pastor Angelicus was the prophecy which has now been fulfilled.

Again to quote Joseph Dinneen: "Under Pacelli the policy of the Church became suddenly definite and determined. His information indicated trends and he was usually prepared to anticipate events. When Mussolini ordered the Catholic Action Group and the Catholic boy scouts to be disbanded, he found himself confronted for the first time by the formidable

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Pacelli, a Secretary of State who was fearless and modern and had the further advantage of knowing from the information at his disposal any situation exactly as it existed, and the wit to find the solution. Pius answered Mussolini by issuing an encyclical convening Catholic Action throughout the world. Mussolini's government was in control of telegraph and cable facilities. Secretary Pacelli knew that if he released the Pope's encyclical to the press in Rome, it would promptly be delivered to Mussolini; that if the dispatches of newspaper correspondents were not censored, they would be delayed until Mussolini could devise an announcement that would checkmate the Pope's encyclical. But Pacelli was a trained diplomat and a master of strategy. He knew that it would be far more impressive and dramatic to reach public opinion throughout the world first, and have the encyclical burst upon Mussolini in surprise. He called into his office two young monsignori, a certain canon of Saint John Lateran in Rome, and Francis Spellman of Boston, then attached to the diplomatic service, and Pacelli's close friend. He delivered the encyclical to them and told them to fly over the Alps with it into Paris where they were to release it to press services and newspaper correspondents there. The two priests flew out of Rome, landed at Le Bourget, delivered the encyclical to newspapermen, and Mussolini learned the contents of it for the first time when telegraph services brought it from France back into Rome. It was too late to do anything about it then. Mussolini discovered that the Vatican could not be gagged, and the governments of the world learned what manner of man sat in the office of the Secretary of State within the Vatican. In fact, the Pope and the Secretary of State very shortly made it obvious that the Vatican would never be silenced. A radio station was planned, and Marconi himself

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designed it. The Pope and Secretary Pacelli adopted modern tools to meet modern conditions. . . .

"Thus the Pope made Cardinal Pacelli Prefect of the Reverend Fabric of Saint Peter's, which meant that the architectural structure of the famous basilica was his responsibility. The buildings and roads and utilities of the city were under his supervision, to see to it that they remained in good repair.

Very soon a radio station was under construction with special experimental short-wave apparatus for purposes of research, as well as propaganda. Another telephone radio was installed at Castel Gandolfo, the Pope's summer home. A new electric power-station was built. A fleet of modern automobiles replaced old-fashioned carriage transportation. Electric elevators were installed in Vatican apartments. A modern telephoto machine was put into operation, to exchange pictures with the capitals of Europe by wire and with America and the other continents by radio. An electric machine replaced the bell-ringers of Saint Peter's. The Vatican railway station was modernized, and modern coaches and equipment were purchased. The fabric of Saint Peter's became as modern as the fabric of New York."

## Chapter Two

*Early upbringing at Ponte—His three visits to England—  
Exchange of prisoners in Switzerland—Pope Benedict's Peace  
Plan—Pacelli meets the Kaiser—Revolution in Munich—  
Nuncio in Berlin—Recall to Rome—His gift for languages—  
He becomes Secretary of State to the Holy See*

THE new pontiff was born in Ponte, a suburb of Rome near the Tiber. Visitors to the neighborhood are regularly shown the large reddish-brown four-storied house with its courtyard and fountain in the Via degli Orsini. This is the Pediccone Palazzo where, on March 2, 1876, in an apartment on the third floor, the Pope was born and taken the same day to the local parish church to be baptized by his uncle with the names of Eugenio Maria Giuseppe Giovanni, ultimately becoming the 262nd successor of Saint Peter as Pope of Rome. His father was Dean of the Vatican Bar, having come to Rome from the provinces and married Virginia Graziosi. There were four children of this marriage. The eldest Francesco (of whom later) became a lawyer and had a considerable part in the drafting of the articles of the Lateran Treaty of 1929, which enabled the Papal See and King Victor to agree to be reconciled. In those days, they say, it was unusual for a Catholic child to go to a State school. However, Eugenio was sent to the Visconti Grammar School, reputed to be the best in Rome. Here he proved himself an excellent

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linguist (today he can read and speak eight languages) and also won the Gold Medal for history.

No doubt his father thought that his second son would also become a lawyer. But this hope was not fulfilled. The future Pope expressed a wish to become a priest and entered the Capranica Seminary. After a year, however, his health deteriorated owing to the harshness of the community life and it was only his father's influence which enabled him to live at home and continue his studies. His punctuality was extreme and on only one probably apocryphal occasion did he fail to be on time. This was when the local coachman failed to appear and young Pacelli decided to drive himself. Unfortunately, the horse was used to having a pint of wine at the half-way stop and the future Pope, bearing this in mind, decided to give the animal two pints, being in a hurry. But the horse, having started off at high speed, suddenly fell asleep on a hill and lay down—with the result that the driver had to walk the rest of the way.

It was in a side chapel in the Basilica of Santa Maria Maggiore that young Pacelli said his first mass (Easter, 1899) after having been ordained priest the previous day by the Patriarch of Antioch. His desire then was to become a curate. But somehow Monsignor Gasparri, then Secretary of the Congregation for Extraordinary Ecclesiastical Affairs, had already heard about this quiet young man with the legal brain and appointed him a junior clerk and later a principal copyist in his department. Here he lived for some time on the top floor of the Vatican Palace and soon became the Under-Secretary.

The first country he visited outside his native Italy was Great Britain. On this occasion he went to London in 1901, bearing a personal letter of condolence from Pope Leo XIII

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to Edward VII on the death of Queen Victoria. He made a return visit in 1908 when he stayed with the late Duke of Norfolk at St. James's Square during the London Eucharistic Congress. His third visit to London was in 1911 for the coronation of King George V. Here he was most impressed by the Naval Review at Spithead and received the Coronation Medal. He is thus the only Pope with a British decoration.

Despite his diplomatic training, however, his wish to be a mere curate remained unabated, and in his spare time he heard confessions in the small church where he had served mass as a young priest, gave Sunday School lessons, and occasionally preached sermons.

On the outbreak of the World War Pope Pius X died of a broken heart and was succeeded by Benedict XV who had been the immediate superior of both Gasparri and Pacelli when he was Cardinal. Benedict XV promoted Gasparri to be his Secretary of State while Pacelli took the latter's place in the Congregation for Extraordinary Ecclesiastical Affairs.

It was in this capacity that the future Pope, now a Monsignor, had his first real contact with war and its consequences. For it was he who was instructed by Pope Benedict to arrange the exchange of prisoners of war unfit for further military service (30,000 were thus cleared through Swiss territory); to return civilians too young or too old for active service (23,000 French and Belgians were released by Germany from the occupied areas); to arrange for the moving of 10,000 wounded soldiers (French, British and German) to Switzerland in December, 1915, to recuperate. In addition, prominent prisoners were pardoned and the Roman Catholic bishops were instructed to collect information on missing persons and prisoners of war to save the anxiety of their friends and relatives. To do all this, the future Pope trained a special

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staff and had special offices where he worked night and day.

Pleased with the success attending his efforts, Pope Benedict decided on a peace movement and in May, 1917, sent the still young Pacelli to Munich as his Papal nuncio. Technically he was accredited to the Catholic Kingdom of Bavaria, always the most independent State in the German Reich, and to emphasize the extra importance of the post Pacelli was made titular Archbishop of Sardes and consecrated by the Pope in the Sistine Chapel.

Within a week of his arrival in Munich he visited Berlin and was received by the Chancellor, von Bethmann-Hollweg. Soon afterwards he met the Kaiser near Baden. The Kaiser wore his full dress uniform of a Prussian Field Marshal during the interview and remained standing the whole time, with his helmet under his arm. He then accepted from Pacelli a letter containing peace proposals written by Pope Benedict XV himself. After perusing it the Kaiser said that he himself had raised the question of peace the previous December, but unsuccessfully. When Pacelli said that any peace offer needed technical details, the Kaiser made it quite clear that he was expecting to win the war and any suggested peace offer was unwelcome. He also made it apparent that in his opinion the Pope should try to persuade Italy and Austria to get together, being Catholic States.

Pacelli pointed out that this was impossible owing to the strong win-the-war party in Italy in which the editor of the *Popolo d'Italia* was taking the lead. This editor was none other than Mussolini; but the Kaiser said that the Pope need not be afraid of "the scum" and, riding his favorite hobby horse, strategy, outlined how the Pope could defend the Vatican. Years later the Kaiser described Pacelli as having "a distinguished, sympathetic appearance, high intelligence

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and impeccable manners. In fact, he is a prototype of a Prince of the Church."

The Papal Embassy in Munich was a large dark house in the Brienner Strasse. Here Pacelli stayed for some weeks until he was told to find out from the German Government what its exact peace conditions might be. Paying a second visit to Berlin, Pacelli was told that Germany was prepared to restore Belgium and to agree to an all-round limitation of armaments. (This seems to have a familiar ring.) Unfortunately, von Bethmann-Hollweg, the official spokesman of this interview, was dismissed within a few days. However, Lloyd George had said that Great Britain was ready for a conciliatory peace just about this time and so Pope Benedict increased his efforts and again instructed Pacelli to persuade the German Government to accept the peace points which he had drafted—the restoration of Belgium and the return of the German colonies; a limitation of armaments and freedom of the seas; and an international court of arbitration.

Within forty-eight hours of passing on the Pope's suggestions, Pacelli was told that they seemed to form an acceptable basis for discussion and would be put before the Kaiser on his return from Vienna. It really looked as though the war might come to an end, especially as an Inter-Allied Conference was due to meet in London within a few days. But Pope Benedict decided to force the situation and the Papal envoys in all capitals handed His Holiness's peace notes to the monarchs and presidents of the world in a magnificent effort to save Europe from further disasters.

The peace note was much more practicable than the ultimate League of Nations, for, in proposing an International Court, it asked that power should be used against those who would not submit. The suggestions, in fact, were much the



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same as those of Winston Churchill when he tried to save the League of Nations thirty years later. Special emphasis was laid on a limitation of armaments and a renunciation of all damages on the theory that the decrease in the national budgets would compensate for all war losses very quickly.

Everyone now knows that the penalties imposed on Germany at Versailles were not only impossible to administer, but also ruined international economics and international trade for many years to come. It must be admitted that England's attitude—that not only Belgium should be restored but that she should also be indemnified—was very natural. But von Bethmann-Hollweg's successor in Berlin was violently anti-Roman Catholic and therefore opposed to the success of Pope Benedict's admirable efforts. Despite Pacelli's every effort, the restoration of Belgium proved the final stumbling block.

As Kees Van Hoek, that great authority on the Vatican, wrote: "Only one golden thread ran through this game of intermittent delays played by the diplomats while the youth of Europe was bleeding to death: the tenacity of purpose, the purity of aim of Pacelli, who did everything humanly possible to show German diplomacy the error of its ways. That evening when the last Berlin note was received a German friend came to see the nuncio. They sat long after dusk in the silent unlit room at the Brienner Strasse. Pacelli could hardly control his deep emotion. '*Everything is lost,*' he said; then visionary, '*your poor country, too.*'"

It was fifteen months later that the war came to an end with the complete surrender of Germany. Let us hope that Roman Catholics in Germany and Austria today realize that peace would have been honorably possible in 1917. As it was, the underfed, hopelessly misguided population broke out into

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revolution after seeing that their great virtue of loyalty to their leaders had been betrayed. In Bavaria, and particularly in Munich, the revolutionaries behaved wildly. I myself have seen the pock-marked walls of many a house and barracks in Munich, the silent proof of the shooting that went on there. Hundreds of land owners who had fought gallantly throughout the war in the front line were shot miserably in the back. The Government and the Inter-Allied Relief Commission fled to Bamberg up north.

Only Pacelli stayed in Munich. A number of armed looters forced their way into his home. He met them on the staircase in his ecclesiastical robes, made the Sign of the Cross and said: "What good would it do to shoot me?" His contempt and complete fearlessness resulted in their abashed withdrawal and, though these Reds had demanded money and treasure, they stole nothing except his motor-car.

Continually Pacelli telephoned the headquarters of the revolutionaries pointing out that his possessions were inviolable by international law, as he was the representative of a foreign sovereign. This so aggravated them that one day the chief revolutionary threatened to come personally and shoot him and his household. "You are welcome," said Pacelli, calmly putting down the receiver though that was the very day on which a dozen hostages had been murdered in cold blood. It is said that as a boy he had confided in his mother that he would like to become a missionary. Now his ambition was fulfilled in this pagan revolutionary city and he stayed until General von Epp with his Guards regiments drove the revolutionaries out of Munich with a hail of bullets.

Whereupon Cardinal Pacelli naturally became the most popular diplomat in Germany and stayed on for another six years. Indeed, apart from his annual holidays, the only time

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he left Munich was to report on the situation in the Ruhr district—the protection of which from the Allies Hitler gave as his excuse for brutally invading Holland, Belgium and Luxemburg.

As you will recall, the French occupied this industrial nerve-center of Germany with black troops to “punish” the Germans when the latter found it literally impossible to pay the full reparations. So Pacelli actually flew to the scene and sent a long report to the Vatican after a personal tour. This was the basis of a letter of the Pope to his Secretary of State, in which the Roman Catholic Church approved of Great Britain’s refusal to take part in the frankly un-Christian occupation which probably did more than anything to win support for Adolf Hitler (then in Munich at the head of a Nazi Party with exactly seven men).

As far as it is known, Pacelli never met the future dictator during all those years.

In 1925, after the Concordat between the Vatican and Bavaria had been signed and he had brought his work in Munich to a successful conclusion, Pacelli became nuncio in Berlin and according to Lord D’Abernon was the best known diplomat in the capital. But whereas Bavaria is very largely Catholic, Prussia is the reverse and Pacelli was continually up against the authorities. So it was his subtlety and ability to find a formula which won him all his success. Thus, when the term “Concordat” was regarded with horror by Lutherans he christened it “a solemn convention” and everyone was satisfied. When he finally left in 1929 the German newspapers called him “a sower among ruins” and President von Hindenburg, deeply moved, said to him: “Germany will never forget your share in the pacification of our country.” And it is worth remembering that when he drove in

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an open landau to the railway station he was "Hoched" and "Heiled" along the torch-lit route by thousands of students, trade unionists and other members of the public.

It was the growing age of Gasparri, the Secretary of State, which was the reason for his recall. For his choice as successor was evident—as certain as his ultimate choice for the Papal See. Incidentally, the more one studies the life of Pope Pius XII the more one realizes how much he, and therefore the world, owes to Cardinal Gasparri's divine intuition in selecting from the tens of thousands of young priests this youth from the banks of the Tiber at so tender an age; and then actually against the latter's will, training him step by step from the apprentice stage to the point where he would become the most perfect candidate in the whole world for the post of Secretary of State. One cannot tell whether Cardinal Gasparri had mentally nominated him for the Papal See itself still later. But it seems highly probable that he did and it is only a pity that he did not live long enough to see this happen.

In February, 1930, the future Pope succeeded Cardinal Gasparri. That is the moment when the whole world was becoming aware of him. Again let me quote Kees Van Hoek: "He is tall, majestically so, his height emphasized by stately ecclesiastical garb. Above a broad crimson sash hangs the dazzling pectoral cross on a heavy gold chain. A little crimson skull-cap covers the tonsure in his thick and curly graying hair. One is impressed by his stature, but one is fascinated by his countenance. His face is a perfect oval, of olive complexion, with the lofty brow of the scholar and deep-set jet black eyes behind gold-rimmed spectacles. Of great distinction, his suavity puts every visitor immediately at ease, but even with the highest of them he creates the distance of his

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supreme calling. He talks with courtesy and consideration, but his gentle eyes probe beyond the core of things, though one is never aware of being rapidly sized up. I have watched his long, sleek Packard held up by the fair in a mountain village on a summer morning; he sat rigidly erect in the deep cushions reading his breviary, and nothing of the pandemonium round him diverted his attention for a second. I have seen him enter Saint Peter's amidst trumpets, robed in gorgeous vestments; but saying mass he was transformed into the simple priest with the moving devotion of one profoundly aware of his own unworthiness."

The Pope's Secretary of State might be described as a combination of Prime Minister and Foreign Secretary at the Vatican, and as Pope Sixtus V wrote: "He must know everything, understand everything, and say nothing." Cardinal Pacelli's gift for languages is formidable. On one occasion he addressed an international press conference for more than an hour in Italian, French, German, English, Spanish and Portuguese and finally Latin. He had no notes, he never hesitated for a word and went from one language to the next without a pause. For a man to be able to preach with equal ease in the Berlin Sportpalast, in the Cathedral of Lisieux, and before the Parliament in Rio de Janeiro seems fantastic, but he has done so.

Yet, to judge by the gigantic filing system of a great English national daily newspaper which is supposed to collate all newspaper references of any given celebrity or subject, the first time that the Pope came into prominence, as far as the general public was concerned, was on December 10, 1929, when among "Brief Overseas" items which included the departure of the 2nd Royal Fusiliers (the last British battalion on the Rhine) for Colchester, we read: "Monsignor Pacelli,

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the Papal nuncio to Germany, who, it is expected, will shortly be made a Cardinal, presented his letters of recall to President von Hindenburg yesterday." The next was on February 10, 1930, only ten years ago, when it was officially announced from Rome that Pope Pius XI had accepted the resignation of Cardinal Gasparri, Secretary of State to the Holy See, and that Cardinal Eugenio Pacelli, former Papal nuncio in Germany had taken office as the new Secretary that morning. The dispatch went on to say that Cardinal Gasparri was retiring to private life after a brilliant career which included the Lateran Treaty and the rapprochement between France and the Vatican. Cardinal Pacelli was somewhat summarily dismissed as: "His successor, who is fifty-three, was trained under Cardinal Gasparri so that there is little likelihood of a change in the policy hitherto pursued by the Holy See." A month and a half later came the Reuter message: "The Pope has appointed Cardinal Pacelli, the Vatican Secretary of State, to be Archpriest of Saint Peter's in succession to the late Cardinal Merry Del Val."

More than a year and a half passed before the present Pope again appeared in the national daily newspapers in England. A tiny paragraph read: "Cardinal Pacelli May Go. From our own correspondent—Rome—Sunday: An important change in the Papal Secretaryship is rumored, following the recent mystery meeting of Cardinals in the Pope's library. There is persistent talk of Cardinal Pacelli, the present Secretary of State, being substituted by Cardinal Gasparri who was his predecessor. Cardinal Gasparri is said to be an anti-Fascist."

Nine months passed before there was a further reference in English newspapers to the future Pope. Then, on March 5, 1932, occurs this paragraph: "The King of Italy has conferred on Cardinal Pacelli, the Papal Secretary of State, the Collar

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or the Annunciation, the highest Order of the Italian Crown and one which confers upon its holders the right to address the King as 'Cousin.' This is in return for the Order of Christ recently bestowed by the Pope upon King Victor. As the Pope himself doesn't accept decorations, the honor goes to his highest officer."

## Chapter Three

*Visit to Buenos Aires—Death of Cardinal Gasparri—Castigation of Hitler—Visit to the United States—The ship's reporters—Touring America by air—Luncheon with President Roosevelt—Return to Rome—Historic visit to Paris—Welcome in Budapest*

ON September 25, 1934, this dispatch came from Milan: "Cardinal Pacelli, the Papal Secretary of State and Legate, with the mission of going to Buenos Aires for the Eucharistic Congress, arrived at Genoa early this morning. As his Eminence was traveling privately from Rome to Genoa only the ecclesiastic authorities were at the station to receive him. The Cardinal, after having celebrated mass in the private chapel of the Archbishop's Palace, left officially for the port amid the pealing of bells from the churches of Genoa, and embarked on board the *Conte Grande*, after having been seen off by all the civil and ecclesiastic authorities of the city."

A few days later a cable announced his safe arrival at Rio de Janeiro and said that the future Pope would act as Papal Legate at the Eucharistic Congress in Buenos Aires. The *London Times* followed up this information with the fact that the normal population of two and a quarter million people was swelling by many tens of thousands of pilgrims arriving by railway, road, air, ocean, and even on foot to welcome Cardinal Pacelli; the route from the port to the cathedral be-



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ing lined with troops and the opening day decreed a public holiday.

Five weeks later the Vatican City announced the death of Cardinal Gasparri and the expectation that Cardinal Pacelli would succeed him as Camerlengo, the holder of which office rules the Church during the period between the death of one Pope and the appointment of the next.

Four months later Cardinal Pacelli was chosen to succeed Cardinal Gasparri as Camerlengo. Within a fortnight an excerpt from a letter sent by him to Cardinal Schulte, the Archbishop of Cologne, and published in the *Roman Catholic Diocesan Journal*, was said at the time to be interpreted as a deliberate encouragement to the German Roman Catholic bishops to fight to the last ditch for religious principles. In one striking passage Cardinal Pacelli wrote (evidently in reference to the rising star of Hitler):

When in Satanic pride the violent prophets rise, pretending to be the bearers of a new creed and a new gospel that is not the Gospel of Christ; when their hands are laid irreverently and violently on that which the holy and revealing God has bestowed on us in the religion of Christ Jesus as a supernatural and final treasure of belief and life; when the Holy Church, as guardian of the true religion, and its supreme Pontiff are made the target of outrageous attacks; when the lying attempt is made to trump up an antagonism between loyalty to the Church of Christ and loyalty to the earthly Fatherland, which does not and cannot exist so long as every earthly power remains conscious of its own subjection to the kingly scepter of the Son of God; then has the hour struck at which the Bishop, who is a shepherd and no hireling, must, in virtue of his office and oath . . . raise his voice and fearlessly and inexorably repeat the words of the Apostles before the High Council, *Whether it be right in the sight of God to hearken unto you more than unto God, judge ye*. Those who may find it burdensome to comply with this pronouncement of the Catholic pastorate can receive the answer given

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by Ambrose to a wrathful potentate of his day, *Thou hast never yet till now run against a Bishop*. The Faithful do not suffer under a frank and open word from their Bishop, or judge it by the treacherous standard of convenience or inconvenience. . . . May this knowledge exalt the loyal Catholics of the Archdiocese and of Germany.

Already one is beginning to understand why Hitler objected so strenuously to the ultimate selection of Cardinal Pacelli as Pope.

The next reference to the Pope is an indirect one—the death of his brother, the Marchese Francesco Pacelli. The very next day Cardinal Pacelli, who had been acting as Papal Legate at Lourdes, denounced modern Pagan ideas which rejected the doctrines of the Cross, the essential truth of Christianity. Once again he is quoted in the first person as follows: “But for the Cross we would be lost at present in the midst of the tempest which rages amid the peoples of the world.”

A month later the future Pope attended a Thanksgiving Service in the English College at Rome, among the theological students present being representatives of every colony in the British Empire including an African native who came wearing all his medals.

A year and a half elapsed before it was announced that the future Pope left Naples for New York in the steamship *Conte di Savoia* on a social visit to the United States. As can well be imagined the ship’s reporters swarmed round him in terrifying numbers on his arrival. Forewarned being forearmed, Cardinal Pacelli had astutely prepared a typewritten document as a hand-out to the reporters telling of his happiness to be in the United States. It included the phrase: “The territory of a great people who know how to unite so beautifully and nobly a sense of discipline with the exercise of a just, legitimate, and well-ordered liberty—here, gentlemen, is

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my entrance ticket to your country." And not another word did they get out of him.

When in Rome, do as the Romans. Pacelli the Roman enjoyed America as an American. He very properly did all the usual things—like going up to the top of the Empire State Building, driving along the Triborough Bridge, visiting Philadelphia and seeing the Liberty Bell. At Washington (where he revealed that he had been invited years before to become the professor of Roman Law at Catholic University, but had been told by the Pope that he was to stay in Rome), he drove along to Mount Vernon with the usual escort of siren-like police cars and motor-cycle escort. At Washington, also, he attended a luncheon given in his honor by five hundred newspaper correspondents and told his audience that it was the only public function which he had agreed to attend, as his visit to the United States was purely private in character.

Having laid a wreath on the grave of George Washington, he chartered a passenger plane and flew right across the United States. He visited Cleveland, Notre Dame University, and Chicago (where his aircraft had to circle round for half an hour because of the bad weather. "No apologies," he said to the apologetic aerodrome officials. "On the contrary, I thank *you* for giving me a chance to catch up with my reading").

From Chicago he flew to St. Paul, thence over the Rockies to San Francisco to Oakland Bridge. He even visited Los Angeles and Hollywood. On the return trip he flew over the Boulder Dam to Kansas, making various stops on the way to Cincinnati and, after a visit to Niagara Falls, back to New York. The interminable series of speeches, inaugurations, public receptions, banquets, conferences, laying of corner-stones and the receiving of degrees, not to mention con-

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ferences with his fellow Roman Catholic Cardinals, failed to wear him out. He had a special table placed in front of his leather arm-chair in the airplane so that he could type his letters and prepare his speeches on his portable typewriter. His ability to disarm the reporters anxious for interviews was proved again when the press asked him for a comment on his luncheon with President Roosevelt at the latter's home in Hyde Park.

"I enjoyed lunching with a typical American family," he said, and again escaped smilingly.

This was the first time a guest of such high Church rank had ever visited the United States. Speculations on the reason for his visit were widespread. "None of the various specific reasons suggested, such as to secure official diplomatic recognition for Vatican representatives; to consider the appointment of a fifth American Cardinal in San Francisco, or to examine the position of Father Coughlin at first hand would, by themselves, be a sufficient cause for so long a journey," cabled the now defunct London *Morning Post*. It was suggested that more general reasons, indicated by the Cardinal himself, and the fact that the United States, like the Vatican, was in a position to influence world opinion in the interests of peace were obviously nearer the truth. The Catholic community in the United States, it was pointed out, is twenty-three million strong and of increasing importance in the Catholic world; so the desire of the future Pope to study its problems at first hand could be well understood.

On his return to Rome a month later Cardinal Pacelli was welcomed back by an imposing array of high Vatican officials who viewed his presence again in their midst with particular enthusiasm in view of the uncertain condition of Pope Pius's health.

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Soon after his return, the future Pope received the Apostolic nuncio to Germany, Dr. Orsenigo, who arrived in Rome from Berlin, having felt morally compelled to quit after the publication of the gist of the last German note to the Holy See, in which complete dissatisfaction with the Vatican's reply to the protest against the Cardinal Archbishop of Chicago's speech was expressed. It was cabled at the time that much anxiety was being felt in the Vatican for the exacerbation of the conflict, but that a ray of hope was seen in the fact that relations with Berlin had not been formally broken off. A few days before, the future Pope had a long talk with Herr von Bergen, the German Ambassador to the Holy See, on the German note protesting against the Papal Encyclical on the German treatment of the Roman Catholic Church.

A month later, the future Pope became the first Papal Legate and Secretary of State to visit Paris since 1814 and was given a State welcome, despite the fact that the French Government represented all those political forces in France which had been traditionally anticlerical. He was on his way to Lisieux in Normandy, which is second only to Lourdes among French places of pilgrimage and draws an ever-increasing number of foreign pilgrims, especially from America. It was here in his inaugural sermon in the Basilica of Saint Thérèse, praising the strictures of Pope Pius XI on Germany, that Cardinal Pacelli said:

In all the churches of a noble nation, which bad shepherds are trying to lead into the idolatry of race, the protest of the Pontiff fell like the Voice of Sinai. Neither revolutionary violence, nor the sophisms of those who are trying to de-Christianize public life, have been able to conquer the resistance or check the words and censure of this intrepid patriarch.\*

\* See Pius XI's German Encyclical, p. 312.

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Six months later, six members of the French Government, including the Premier, Foreign Minister and Finance Minister, received decorations in the surprise New Year's Honors List issued by the Pope, which revealed the growing goodwill between the Vatican and France.

The increasingly strong attitude of the future Pope towards the paganism spreading in Middle Europe was becoming more and more evident; but it was denied on April 4, 1938, that the broadcast in German from the Vatican City condemning the action of the Austrian bishops in regard to the plebiscite would have been allowed if Cardinal Pacelli had known of it beforehand. The Vatican emphasized that the Secretary of State had no prior knowledge of the broadcast. It was characteristic, however, of the extreme delicacy of the situation, that the denial was not published, but was telephoned direct to foreign correspondents by persons instructed by the Vatican to do so. The broadcast created a profound impression on all Roman Catholics who heard it, as the rebuke of Cardinal Innitzer, Archbishop of Vienna, and the other Austrian bishops was believed to have come direct from the Pope himself. The speaker, a Jesuit, declared that the Austrian bishops had been guilty of a breach of trust and loyalty in advising their flock to vote "Yes" at the plebiscite for the union of Austria with Germany. The broadcast had been kept out of the Vatican organ, *Osservatore Romano*, and also out of the Italian newspapers. The Italians awaited the arrival of foreign papers to read and judge of the statement for themselves. The immediate result was that no more talks about political problems were transmitted by the Vatican station until they had received the approval of the Papal Secretary of State. In competent quarters the broadcast was con-

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sidered to represent the views of the most powerful members of the Society of Jesus.

A month later Cardinal Pacelli was appointed Papal Legate at the World Eucharistic Congress in Budapest. This resulted in a telegram from Admiral Horthy, the Regent of Hungary, expressing his satisfaction at the appointment and asking the Cardinal to accept his hospitality in the Royal Castle at Budapest. Over 200,000 people were present in the Heroes' Square when the Papal Bull was read and Cardinal Pacelli was assisted by 15 other Cardinals and 150 prelates, while the numbers of the public swelled to nearly half a million Roman Catholics from all parts of the world within twenty-four hours.

Meantime, the Cardinal had entered Budapest in state, banners and military bands adding to the pageantry of the occasion. At the closing ceremony of the Congress, Cardinal Pacelli revealed (in the course of his speech) part of a message delivered by the Pope to his Counselors at the Vatican which read as follows: "I render thanks to God every day that I live in the present circumstances. The depth and extent of the present crisis is unique in history. We must be proud that we are witnesses, and to some extent participators, in this great drama. Good and evil are opposed to one another in one great struggle at the present time, and nobody has the right to remain neutral." Cardinal Pacelli himself added: "Now on the threshold of what may prove to be newly arisen civil wars and the possible outbreak of new hatred among peoples, we must carry with us the gospel of love."

Soon after Cardinal Pacelli was slightly injured in an accident when his motor-car, swerving to avoid a boy, struck a wall and threw the Cardinal violently against the right window. This broke his glasses and bruised his head.

## Chapter Four

*Death of Pope Pius XI—Problem of his successor—Cardinal Pacelli not at first expected to succeed—Details of the Papal election—Problem of the ideal Pope—The wisp of white smoke—Cardinal Pacelli chooses title of Pius XII*

IT was on February 10, 1939, at 4:31 A.M., that Pope Pius XI, who had been gravely ill with heart trouble following influenza, died at the Vatican. The Secretary of State to the Papal See, Cardinal Pacelli, received telegrams of condolence from sovereigns and heads of States from all parts of the world. Among them was the following from King George VI: "I send Your Eminence a very sincere and deeply felt sympathy at the cruel loss which the Roman Catholic Church has experienced in the passing of His Holiness the Sovereign Pontiff." At which point it is worth recalling that when George V was thanked by the late Pope for paying him a visit, he replied: "It is my duty, for so many of your spiritual children are under my flag and I count them among my most loyal subjects."

As Pope Pius XI lay in state, special trains brought people from all over Italy, and the way in which the Vatican keeps up with the times was shown by the permission to broadcast a description of the ceremony which was re-transmitted by every European station. From an English Catholic point of view, the death of Pope Pius XI resulted in a breaking of precedent when the British Broadcasting Corporation broad-



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cast mass for the first time in its history. This was the Solemn Pontifical Mass of the Requiem sung by Archbishop Godfrey, Apostolic Delegate to Great Britain, relayed from Westminster Cathedral for nearly half an hour.

The enormously important question of the next Pope then arose. He might be any of the sixty-two Cardinals arriving from various parts of the world to be present on March 1, 1939. Cardinal Pacelli himself sent a telegram to the Italian owners of the liner *Neptunia*, which was bringing the two South American Cardinals to the Conclave, asking the ship to make an extra fast voyage.

Plans for the Conclave of Cardinals to elect the new Pope to succeed Pius XI were finally put into operation on February 28, 1939. By this time forty-eight of the sixty-two Cardinals were in Rome, including the Archbishop of Philadelphia and the Archbishop of Chicago. In accordance with the rules of every Conclave, elaborate measures were taken to ensure that the Cardinals' deliberations would be secret and removed from any external influence. Even the telephones in the Conclave area were cut off from the switchboard, thus affecting about one hundred lines. All the outside doors were locked and sealed and windows on the outer circumference daubed with whitewash, the only communications with the outer world from the Conclave being carried out by means of two revolving drums in which messages were placed. Even these were only operated under close scrutiny by officials sworn to secrecy, all letters and messages being censored. In order to be present, one of the Cardinals came to the Conclave by airplane from Lisbon via Majorca, thus involving a flight over the area in which the Spanish civil war was still raging.

Forecast and speculation about the choice of the new Pope

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were unabated for days beforehand. Many names were put forward speculatively by the newspapers as possible successors to Pope Pius XI. These included a 71-year-old Cardinal whose Christian name was Angelo. The possibility of his election was based on a prophecy of Saint Malachi. Other possibilities included Cardinal Marmaggi and Cardinal Maglione. Other candidates of a political or diplomatic tendency were Cardinal Tedeschini, Cardinal Canali, and Cardinal Ascalesi. Cardinal Livitrano, Archbishop of Palermo, was well thought of in Fascist circles. In the event of the Conclave not being able to agree on one of these, it might have been decided to elect a purely religious Pope such as Cardinal Dalla Costa, Cardinal Piazza, or Cardinal Massimi, Dean of the Tribunal of the Holy Rota. Many Cardinals envisaged the possibility during the first ballot of an affirmation in favor of Cardinal Villeneuve, Archbishop of Quebec.

With the conclusion of the *Novem Diales*, or series of nine Requiem masses prescribed by tradition for the death of the Pope, the official mourning in the Vatican ended and it was announced officially that the Conclave would begin on March 1st.

Papal elections are part of the pattern of history, a great drama magnificently played. The representatives of newspapers in Great Britain, Germany, France, the United States, Belgium, Holland, Poland, Hungary, and other countries all hinted that their individual nation might supply the new Pope. The name of Cardinal Villeneuve, the Archbishop of Quebec, was again forecast in the Canadian newspapers. In Italy, Cardinal Maglione was a similar favorite. Sir Ian Malcolm made a plea for the election of an Archbishop from the United States on the principle of "the old order changeth, giving place to new."

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Finally, the great day (March 1st) arrived, and the preliminary ceremonies were carried out with the customary ritual. At 9:30 A.M., the Cardinals assembled in the Pauline Chapel to hear the mass of the Holy Ghost and the traditional Latin sermon. After luncheon the Cardinals, who had paid their last visits in Rome, gathered together in the Vatican and at 4 P.M. began a solemn procession into the precincts preceded by a Master of Ceremony carrying the Papal Cross and mace-bearers in black doublet and Spanish ruff. They went two by two in order of precedence, robed in their violet capes which they wear for the Conclave alone. In the Sala Regia the sixty-two Noble Guards, who were appointed to attend on them, lined the way. Behind them pressed a mass of favored spectators.

After further formalities had been completed the Prefect of the Ceremonies raised the cry of "*Extra Omnes*," and all unauthorized persons were gently shepherded out of the precincts by the Swiss Guard. As this was taking place, the whole world speculated on the election of the new Pope. Some said it was doubtful whether any member of the College of Cardinals could improve on the late Pope's foreign policy which had not only considerably increased the power of the Church, but had been so strongly in favor of peace. Many highly placed diplomats thought that the Italian Government could use its influence in favor of the election of a Pope likely to support the foreign policy of Italy.

Lists of likely candidates were published every day. Here is a further selection: Cardinal Dalla Costa, native and Archbishop of Florence, son of a parish clerk, age 67; Cardinal Fossati, Archbishop of Turin, noted for his pastoral work and simple piety, age 63; Cardinal Luigi Maglione, 62-year-old Archbishop of Naples, who entered the Sistine Chapel with

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all the prayers of Southern Italy for his election (his career is identified with great acts of charity); Cardinal Luigi Copello, 59-year-old Archbishop of Buenos Aires, a non-Italian who has the special respect and good wish of the College of Cardinals. It was also rumored that the Cardinals might exercise a right which has not been put into operation since 1378, when they chose a Pope outside their own ranks. In this connection the name of Mgr. Valerio Valeri, the Papal nuncio in Paris, was mentioned.

It was perfectly evident that never in recent times had the election of a Pope had such important possibilities in view of the political state of Europe. Four crucial questions were at stake in the future relations between the Church and certain European countries: (1) Prosecution of Church institutions; (2) anti-Jewish and racial policy; (3) marriage laws rising out of that racial policy; (4) the struggle between the Church and Germany for control over the education of youth. It is interesting to note that even at this stage it was suggested that Cardinal Pacelli was thought to have little chance of becoming Pope "because of his reputation of being pro-French." It is interesting to note in this connection that of the 62 Cardinals, 35 were Italian and 27 were foreign, distributed among 14 countries. All the real experts sat on the fence, anxious not to give the wrong forecast. "The numerous factors, general and personal, which help to determine the choice are susceptible of so many different combinations that for the outsider it is as good as a lottery" is a typical statement.

Eliminating the unlikely, it seemed safe to discount any of the 27 foreigners, for the last foreign Pope was Adrian VI, a Dutchman who died in 1523. On the other hand, arguments in favor of a foreign Pope had steadily gained ground

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since the importance of the United States had become appreciated. Setting this aside, a number of the 35 Italian Cardinals could be discounted because they had reached the age of 70. This left 23 and tradition again condemned the choice of a Cardinal who was a member of one of the religious orders or societies. The numbers were thus reduced to 18.

What sort of a man, asked the experts, is required to steer the Church through the difficult shoals of Europe today? A stout-hearted Christian or a subtle diplomat? A man of the world or a saint? A conservative in ideas or a reformer? All of them pointed out that there was a strong feeling in Italy in favor of a "non-political Pope." Other considerations brought the choice down to some cardinal in Curia who necessarily had a wide first-hand experience of the government of the Church and the political problems which faced it.

Foremost among these was, of course, Cardinal Pacelli himself. "Both for his character and experience he demands strong support," it was said of him, "and it is commonly believed that he will receive the largest number of votes in the first ballot. But the tradition of the Conclave is against the lot falling on the last Secretary of State and his Eminence's health is not of the best."

Cardinal Mundelein of Chicago, who had close connections with some of the German Cardinals, was thought to be capable of organizing a foreign group prepared to throw its weight strongly in favor of reform on these lines.

Then came the fateful moment when a thin plume of white smoke, coming from the Sistine Chapel at 4:30 P.M. on March 2, told the world that Cardinal Pacelli had been elected the 262nd Pope on his sixty-third birthday—the year of his grand climacteric. His election was unanimous, the sixty-one other Cardinals choosing him after only three bal-

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lots (modern Papal Conclaves usually last three or four days). The last time that a Pope was elected so quickly was in 1623, and the last Papal Secretary of State to succeed to the Papal Throne was Pope Pius in 1775.

Barely an hour after his election, the new Pope came to the balcony to give his first benediction to the world. The vast doors above the portals of Saint Peter's were opened and the first splash of color of the court of the new Pope could be seen. Behind the great cloth of gold he came, with his mantle of scarlet thrown back over vestments of pure white. People cheered frantically as he raised his right hand, made the Sign of the Cross, and gave his blessing clearly and firmly over the loudspeakers.

Diplomats in Rome from the great majority of countries (always with the exception of Germany) were delighted with the choice. As the right-hand man of Pius XI and familiar with his thoughts and intentions, it was clear that Pius XII would continue the policy laid down by his predecessor. That policy was one of fearless courage in the face of international problems confronting the Church in Germany, Austria, Mexico, China, Russia and Italy itself.

To give the technicalities of the election—the sixty-two Cardinals “imprisoned” in the Sistine Chapel had begun their morning with early mass, followed by a cup of coffee at 8 A.M. Then began the pageantry unseen by the outside world and the Cardinals filed slowly to their chairs between the violet canopies lining the Sistine Chapel. In front of each chair was a bundle of ballot papers and a list of Cardinals. Each Cardinal wrote the name of his choice in the center space of the ballot ticket after the words in Latin: “I choose as Sovereign Pontiff the most Eminent and most Reverend Cardinal ——.” When all the Cardinals had written on the

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cards, they placed them on the patten, then tilted the latter so that the cards fluttered into the chalice beneath, and swore that they had made their choice in accordance with their duty towards God. A teller then mixed the papers, while a second one counted them into a bowl, carried them to a green-topped center table and read the names aloud. A third teller put the used ballot papers on a silver spike. By ten o'clock the first vote was completed. But the two-thirds majority necessary for election was not obtained.

A few minutes later the ballot papers were mixed with damp shavings and burnt in a stove. Black smoke rose from the chimney—and thousands of people already gathered outside knew that the first ballot had failed. The voting ceremony was repeated and, eighty minutes after the first signal, the second column of inconclusive black smoke appeared. After luncheon the Cardinals went to their cells for prayer and meditation. No private conferences took place and those who did not wish even to lay eyes on their colleagues barred their doors with a Saint Andrew's Cross formed of two wooden bars. This time it was soon obvious to the Cardinals that the feeling in favor of Cardinal Pacelli was rising and that the twenty-seven non-Italian Cardinals were voting solidly for his election. Once more the chimney-sweeps went to work so that there should be no confusion over the color of the smoke.

At 4:30, as the sun was setting, a wisp of white smoke appeared, but so faint that for a few minutes the result seemed in doubt. Then came the announcement from the outside balcony of Saint Peter's in the traditional formula: "We have a Pope." Cannons roared and all the bells of Rome rang out a peal. Thus it was that Cardinal Pacelli became Pope—the

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ideal choice for the most difficult and exacting job in the world today.

It seems that the only dissenting voice raised against the choice of Cardinal Pacelli as the new Pope was heard in Germany. But even the Reich did not have the impudence to protest strongly.



## Chapter Five

*International reactions—The Pope's message to the world—Quotations from Saint Paul—Various appeals to the Pope—His modernity—Telegram from President Roosevelt—His Holiness's Easter homily—Air raid tests in Rome—The Papal message to the Roman Catholics of Spain—The Archbishop of Canterbury's appeal—The Pope's three plans—Great Britain's reaction—Poland's refusal to confer—His Holiness is enthroned as Bishop of Rome—Failure of the first Peace Plan—The second Peace Plan*

THE Cardinals' decision was welcomed with particular enthusiasm in Roman Catholic circles in the United States where he made many friends during his 1936 visit. An important section of American opinion regarded the new Pope as a friend of Democracy, crediting him with being largely responsible for his predecessor's attitude towards the Totalitarian States.

Unruffled by his elevation to the Papal See, Pope Pius XII was early at work next morning. One after another he received the chief officials of the Vatican Administration and thereafter a long succession of the archbishops, bishops, and the prelates attached to the Papal Court, including Father Gemelli, president of the Capranica Academy, at which he had received his early education. Next he inspected the whole

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corps of the Palatine Guard, which was lined up with its banners in one of the loggias.

By this time some members of the Diplomatic Corps had arrived to present their congratulations. These and many other important personages had to be received. At eleven o'clock the Pope proceeded to the Sistine Chapel, passing through a throng of eager spectators in the Sala Ducale and the Sala Regia. The Chapel was still dressed as for the Conclave and the Cardinals were seated at their allotted seats, though with the *baldacchini* now lowered, wearing their usual scarlet instead of the purple which they had put on for the Conclave.

To the strains of *Tu es Petrus* chanted by the choir, the Pope took his seat on the throne and the Cardinals one by one performed the third "adoration" or act of obedience (the first two were performed the previous evening on the conclusion of the Conclave) by touching his hand and foot with their lips. The Pope then read into the microphone before him a message to the world in Latin. He said that while his heart was filled with profound emotion and dismay at the tremendous responsibility which had been placed upon him by Divine Providence, he felt the need to speak his thoughts to the world at once. He expressed himself first in terms of affection to the Cardinals of the Sacred College and then sent out his greetings "with especial benevolence" to all the bishops, priests and members of the Religious Orders, to all those working in the missions and in the ranks of Catholic Action, and to all sons of the Church scattered throughout the world, especially to those suffering from poverty or distress, that to all and each the grace of Heaven might be granted in full and beneficial measure. His thoughts, he said, turned also to those outside the Church, who would be happy to know that

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the Pope had raised his prayers on their behalf to God Almighty. He proceeded:

To this our paternal message we would add a hope for peace and an invitation to the same; that peace which our predecessor, of pious memory, counseled to me with such insistence and invoked with such ardent prayer; for which, too, he offered a spontaneous sacrifice to God of his life; that peace, the sublime gift of Heaven, which is the desire of all rightly fashioned hearts and is the fruit of charity and justice. We invite all men to have peace in their consciences, calm in the friendship of God; to have peace in their families, united and brought unto harmony by the sacred love of Christ; and, lastly, to have peace between nations by the interchange of fraternal assistance, by friendly collaboration and cordial understandings, for the sake of the higher interests of the great human family, beneath the eye and protection of Divine Providence. It is in these anxious and difficult hours when so many difficulties seem to oppose the attainment of that peace which is the most profound aspiration of men's hearts, that we raise to the Lord a special prayer for all those on whom rests the high honor and the heavy burden of guiding the peoples in the way of prosperity and progress.

This, he said, was the first prayer which issued from the flame of fatherly feeling which God had kindled in his heart. He saw before him the vision of the immense evils which distressed the world and which the Blessed God had sent him to relieve, unarmed yet confident. With Saint Paul he repeated *Capite nos*. His hearers, he felt sure, would not wish his prayer to be in vain. After the grace of God, it was in their good will that his heart trusted. He prayed that Christ the Lord of whose bounty they had all received, might make this prayer fruitful and spread it as a message of holy consolation through the world, and might by virtue of it grant the benediction which he in His Name imparted with all his love.

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This invocation of peace, expressed in terms of such penetrating meaning, created a deep impression in all circles in Rome.

For at least the first week after his elevation, the Pope had only three hours' sleep at night, rising at 5 A.M., and not retiring before 2 A.M. Meanwhile, in reply to the congratulations of Monsieur Lebrun, the French President, the Pope himself telegraphed: "We are happy to pray to God for the peace and prosperity of that great nation so dear to the Holy Church and so rich in Christian energy." Next, the late Mr. George Lansbury, the veteran Labor leader, sent an appeal to the Pope to summon a conference for the consideration of the best means of ensuring international peace. "I am confident," he said, "that if your Holiness could call such a conference at Easter, to assemble in Jerusalem and from the Mount of Olives could send out a call in the name of our Heavenly Father and His Blessed Son, the call would be responded to." Another message of congratulations came from Mr. de Valera to which went the reply: "The noble message of solicitation and prayer which Your Excellency sent the Holy Father on behalf of the Irish Government and your people, has touched him deeply and afforded him great joy. His Holiness, from his paternal heart, imparts to Your Excellency, your colleagues, and the Irish people his first Apostolic Benediction."

No one knew at the time that the Pope had fallen down three marble steps during the Conclave and injured his arm. He made light of it, however, and received in private audience the four German Cardinals, in order to make a still more complete study of the Vatican's relations with the Reich. In Italy, it must be pointed out, some official resentment was being expressed that attempts had been made in France and in England to represent the election of Cardinal Pacelli to the

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Papacy as a victory of the Democracies over Totalitarian States. This resentment was partially justified. The new Pope was not, indeed, the non-political personage whom a great many Italians hoped for, but he was, and is, both too much of a diplomat and too much devoted to the ideal of exorcising conflict from human relations to be claimed as a champion of any political ideology.

On the other hand, his succession to the Papacy was a real reason for congratulation as much in Italy and Germany as in Great Britain and the United States. Beyond question he could be regarded as a more modern Pope than his predecessor, the product of a later school and with a far wider experience of the world. His knowledge and understanding of modern Germany and modern Italy outclassed the experience of his predecessor, and this alone should prove far more likely in the long run to bring harmony into the relations between the Church and Totalitarian regimes.

These same qualities, it was pointed out at the time, were needed for the task of reorganizing the Church in Spain where also the Roman Catholic faith would have to adapt itself to the needs of a population penetrated by new and revolutionary ideas, as well as for the task of satisfying the demands of Catholics in the United States and constructing suitable relations between that new, vigorous branch of the Church and the ancient hierarchy in Rome. These considerations must certainly have weighed strongly in the minds of the Cardinals and contributed to their unanimous decision.

While it is true that the reigning Pope has no right or power to influence the choice of his successor, there is little doubt that Pope Pius XI did his best to prepare Cardinal Pacelli to take his place. Just as the Duke of Windsor, when Prince of Wales, was sent round the world by his wise father

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to prepare himself for the throne of Great Britain and the Empire, so Pope Pius XI sent Cardinal Pacelli to the United States, to Hungary, to France, to South America, to England and to Switzerland (where he spent his holidays) so that he could be as fully prepared as possible, in case the choice of the Cardinals fell upon him. At which point one can quote a Cardinal as saying, when the votes were piling up so steadily in favor of Cardinal Pacelli, "*I have never seen anyone look so pale and yet continue breathing.*"

The modernity of the present Pope was shown within a few hours of his election by the announcement that he would be crowned in full view of all those crowded out of Saint Peter's Basilica, deciding that the coronation should take place on the balcony of the Hall of Benedictions. Another touch of modernity was provided by the careful arrangements for broadcasting the ceremony. It was estimated at the time that five hundred million listeners heard the coronation, for the service was relayed by the British Broadcasting Corporation, the broadcasting systems of America, and almost all the countries in the world.

As for the Greek Orthodox Church, it was the first time in history that the Patriarch of Constantinople announced his intention of being represented at the coronation. This news caused an enormous sensation; Church authorities considered it a new and determined attempt to re-unite the Eastern and Western branches of the Church, separated for nearly nine hundred years. It was the Catholic authorities who made the approach and, as the Orthodox Bishop of Brussa said: "Such an invitation has never before been extended, but it was most gladly accepted." The usual exchanges between Sovereigns and other heads of States resulted in a telegram from King George VI which read: "I should like to express

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to your Holiness the great pleasure with which I have learnt of your election as successor to His Holiness Pope Pius XI and to offer you my warmest good wishes for your health and welfare in the discharge of the great responsibilities which have thus devolved upon your Holiness."

President Roosevelt cabled: "It is with true happiness that I have learned of your election as Supreme Pontiff. Recalling with pleasure our meeting on the occasion of your recent visit to the United States I wish to take this occasion to send you a personal message of felicitation and good wishes." Then in reply to General Franco's telegram of congratulations the Pope replied: "Praying for new successes in conformity with your glorious Catholic traditions and blessing our cordially beloved Spain, we thank you for your devout message and invoke for your Excellency Divine Assistance."

Every nationality was represented in the continuously moving throng which crowded Saint Peter's and the great piazza, watching the final preparations for the coronation. Swiss Guards and gendarmes stood sentry outside the small strongly guarded room in the Sacristy where the Triple Crown lay. All the Irishmen in Rome gave a rousing welcome to Mr. de Valera as he stepped off the Rome Express to be received later in private audience. This audience lasted three-quarters of an hour and while Mr. de Valera declined to comment on the topics under consideration, it was learnt that the Pope discussed Irish questions with him and several times made use of the expression "my dear Ireland."

Another Irishman, though in this case an Irish-American, was received shortly afterwards by the Pope. But no political questions were raised during the half-hour in which Mr. Joseph Kennedy, the United States Ambassador in London, and his wife and children were presented. Following the rit-

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ual of the coronation, the German Ambassador and doyen of the Diplomatic Corps accredited to the Holy See, delivered a message from Hitler expressing the latter's good wishes to the Pope on his coronation. Before this happened, however, the Pope received his Cardinals in private and replied to their homage with an allocution.

Referring to his plans for the future, the Pope repeated words of the Apostle Paul: "Truth with charity." Then he exclaimed:

We well know what to expect of Saint Peter's throne at this moment, not only by those with whom we are closely bound in faith and charity, but also by the brethren who are separated from us and by almost all the human family, peace. We grasp with our hands the tiller of Saint Peter's ship with the intention of guiding it to a port of peace across so many waves.

Among the other personages received in private audience by the Pope that week were Prince Louis and Princess Maria of Bourbon Parma, Cardinal Hinsley and Count Ciano. But the Pope could scarcely have expected the appeal made by the Archbishop of Canterbury to lead a great Christian crusade against the aggression of the dictators. Yet the Archbishop told the House of Lords: "There are some things more sacred than peace, and these must be defended. If His Holiness would give the lead, I can promise that all the leaders of the Anglican Orthodox and Protestant Churches would give their support. Such a crusade would outlaw those principles which at present are threatening the peace of the world. These matters require much thought and many consultations. It may prove that what I have said is impracticable, but I am willing so far as I can to do my best. Meanwhile, I am convinced that I am speaking for multitudes of people without



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distinction of religion or political party who are certain that those caring for a Christian order of society should do their utmost to see that justice and good faith among nations, freedom of thought and speech, conscientious worship and the development of human personality shall not be further imperiled."

Vatican circles were much interested in this appeal. At the same time doubts were expressed that the Pope could depart from the policy followed by his predecessor who strictly observed the fundamental principle of the Roman Catholic Church—never to participate in any initiatives of a political character.

Towards the end of this momentous month of his election, the Pope chose as his coat of arms a dove with an olive branch in its beak standing on a heraldic hill on a ground of azure. Beneath the hill there is a band of green and a strip of sea colored blue, while over the whole are the three-tiered Papal Crown and the crossed keys of Saint Peter. In reference to this it is interesting to recall Cardinal Hinsley's first sermon on his return from Rome. "The new Pope's very name spells peace and his heart is as big as a whole world and warm with love for every man," he said. "No earthly motives, no considerations of lower value—political, diplomatic, or racial—ever entered into the councils of the Cardinals during the preparations for the Conclave or during the actual election itself. Their one objective was the choice of a man of God, one after the heart of their Saviour, tried in faith and hope and charity and prudence. Such a man is Cardinal Pacelli. His previous work has been all devoted to the promotion of peace. His motto is *Opus Justitiae Pax*, and his first words to the world after his election were words of blessing and then of appeal for peace."

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It was on April 1st that the Pope sent his famous telegram to General Franco at Burgos:

Lifting up Our heart to the Lord we give sincere thanks with Your Excellency for Spain's desired Catholic victory. We express Our vows that your most beloved country, peace attained, may undertake with new vigor the ancient Christian traditions which made her great. With affectionate sentiments We send Your Excellency and the whole noble Spanish people our Apostolic blessing.

To which General Franco replied: "After such sufferings the Spanish people, together with Your Holiness, raises up its heart to the Lord who vouchsafed it His grace, and prays protection for its great future task. With me it expresses to Your Holiness immense gratitude for your loving phrases and Apostolic benediction."

That same day the United States Government decided to recognize General Franco as *de jure* ruler of Spain and lifted the embargo on the shipment of arms to Spain, which had been in force for more than two years.

Next morning King Alphonso had a twenty minutes' private talk with the Pope, then half an hour's conference with Cardinal Secretary of State Maglione. It was understood that the Spanish situation and the question of the monarchy formed the most important topic of the conversations.

Following the announcement that the Pope intended to make a world broadcast on Easter Sunday morning, dealing with the international situation, loud-speakers were installed in the Piazza in front of Saint Peter's to enable the crowd to hear the homily which he was to deliver in Latin at the close of the ceremony.

On Good Friday the Pope had been shocked at the news of Italy's expedition to Albania and consequently rewrote

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the homily to include a reference to the new development. The homily on that Easter Sunday actually lasted eight minutes and the Pope pleaded for peace "in justice and charity." Peace could not exist, he said, if solemnly sanctioned pacts and the plighted word had lost that value indispensable to reciprocal confidence:

A sense of restlessness and discontent agitates the souls of men almost as if we were on the eve of worse days. In truth there cannot exist that tranquillity and order which constitute peace when even the sons of the same land are divided by the strife of clashing parties and interests. When so many men without employment and bereft of the necessities of life become an easy prey to subversive doctrines and organizations, there cannot be peace . . . Nor can there be peace if among the nations there is also lacking that mutual understanding which alone can encourage and impel the people along the ways of civil progress . . . Nor can it exist if solemnly sanctioned pacts and the plighted word have lost that security and value which are the indispensable bases of reciprocal confidence, and without which ardently desired disarmament, material and moral, becomes with each passing day less possible of realization . . .

What is the remedy against such great evils?

Christ. He alone can give that peace which the world cannot give. He must first of all be given entry into the souls of men . . . God, therefore, known, respected, obeyed, is the foundation of true peace. He is the supreme guardian of justice and the supreme giver of peace. In Him peace and justice embrace, and the fruit of justice is peace . . .

Just as there cannot, in fact, be peace without order, so also there can be no order without justice. This demands obedience to legitimate authority, requires that the laws be directed to the common good, and that they be observed. It imposes respect for human liberty and dignity and insists that wealth be equitably distributed. Justice requires, furthermore, that the saving work of the Church be not obstructed, for she is the mistress of truth, the spring of life, the benefactress of humanity . . .\*

\* For complete text, see p. 126.

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The homily ended with an appeal to individuals, to peoples, to Governments for peace "in justice and charity," and with a prayer to the Lord that He might grant His children, refreshed with the sacrament of Easter, the spirit of His love and that He might in His goodness unite them in the bonds of harmony.

No report of the Pope's Easter Sunday homily was permitted to appear in the German press. Presumably, the references to the violation of solemnly sanctioned pacts were regarded as unsuitable reading for the German public.

The Rev. Leslie D. Weatherhead, Minister of the City Temple, London, sent a telegram over Easter on behalf of 2,500 worshipers imploring the Pope to protest against the Albanian invasion. But he was not the only one to address an appeal to the Pope on this subject. Trebitsch Lincoln, the former Member of Parliament for Darlington, who was deported from England in 1919 and is now known as Abbot Chao Kung, also addressed an appeal to the Pope. He said: "The present plight of the world is ultimately due to an absence of real religious influence in the lives of men. Greed and hatred are moving forces in the lives of all leading politicians and statesmen. Here is an opportunity for the triumph, vindication, and establishment of all that is noble, true, and just, such as has never existed on the earth."

Next day, during air raid tests in Rome, in which the Vatican City co-operated, the Pope went to his private chapel and, while waiting for the "All Clear" signal, devoted his time to praying for peace.

The same week a picture was released of the Pope—apparently the only one out of a large number taken with which His Holiness expressed his complete satisfaction and to which he gave his benediction. This particular picture was given to

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the newly married couples who visited the Vatican to receive the Papal blessing. On April 15th it was announced that the Pope, continuing the practice of his predecessor, would spend part of the summer at the Papal villa at Castel Gandolfo, leaving the Vatican early in July and returning at the end of August.

The next day the Pope broadcast a message to the Roman Catholics of Spain. After having congratulated them on the peace and victory which God had granted them, he said that he was confident that this peace would be the herald of that "tranquillity in order and honor in prosperity" for which his predecessor had so ardently longed.

His Holiness pointed out how the designs of Providence had once again been realized in the heroic Spanish nation, which formerly had been the principal instrument for the evangelization of the New World, and now, as the impregnable bulwark of the Catholic Faith, had given the proselytes of an atheistic and materialistic age proof that the internal values of religion and of the Spirit stood above all things.

The Pope expressed the hope that God would lead Spain along the safe path of her traditions and of her Catholic greatness. He went on to exhort both rulers and pastors to enlighten the minds of those who had been deceived by the errors of materialism and laicism by teaching them the principles of individual and social justice contained in the Gospel. "We do not doubt," he said, "that this will come about, as the guarantee of Our firm confidence is the most noble Christian sentiment of which the illustrious Chief of your State has given unequivocal proof."

After having referred to the havoc caused by the civil war and the number of priests and Catholics of all ages and conditions who had given their lives for their Faith, he further

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pointed out that the task of the Bishops was to follow in their policy of pacification the wise principles, inculcated by the Church and nobly proclaimed by the Generalissimo, of justice towards criminals and of benevolent kindness towards those who had been led astray.

After this he referred to the deep sorrow he felt at the number of innocent children who had been taken away from their parents' care and sent to distant countries, where they would be deprived of all family influence. He specially praised also the Archbishops, Bishops, priests and religious \* of both sexes for their courage during the Civil War.

Soon after, he granted the first of his public audiences to newly married couples, of whom over five hundred were present. Similar collective audiences were held in the Vatican on subsequent Wednesdays. On this occasion, in a short address, his Holiness expressed pleasure at having been able to resume the practice initiated by his predecessor.

On the same day the Pope, in a letter addressed to Cardinal Maglione, his Secretary of State, expressed his earnest wish that during the month of May, when the faithful customarily turn with particular fervor to the Holy Virgin, a "crusade of public prayers for peace" should be conducted throughout the world.

His Holiness began by repeating the two exhortations to justice and charity as the basis of a lasting peace which he had already addressed not only to Catholics but to all the nations and their governors, the first soon after his election and the second in Saint Peter's on Easter Sunday. He added that it was his wish that children in particular should be associated with these public prayers.

\* The term religious means those specially dedicated to God for the service of the Church in recognized societies and congregations.

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His hope was that with "mutual rancors calmed, the souls of men pacified, and the discords between the peoples adjusted, better times would dawn for humanity."

Still on the same day (Thursday, April 20th), the Hungarian Premier, Count Teleki, and Countess Teleki, Count Csaky, the Hungarian Foreign Minister, and their suite left Rome for Budapest after a three days' visit. Signor Mussolini, Count Ciano, and a number of Fascist officials saw them off. That morning Pope Pius XII had received the Mission in private audience. In the course of an hour's conversation he was informed in detail about the position of Roman Catholics in Hungary. He then inquired about the possible modifications which might be imposed on Catholics in consequence of the close union between Hungarian and German policy. His Holiness asked about possible developments in anti-Semitic policy and expressed a hope that the position of Roman Catholics in Germany might be improved in the near future, and that Germany's friends, among whom he included Hungary, would try to accomplish something in that direction.

On Wednesday, the 26th, the Pope gave a public audience at which 425 newly married couples were received. He spoke in German to a number of pilgrims from Switzerland.

The same day a confidential Note was reported to have been sent by the Pope to the Papal nuncio in Berlin, Monsignor Cesare Orsenigo, and people in touch with the Secretariat of State said they understood that the message contained answers to a series of questions asked by the nuncio. The nuncio's document, they said, had arrived in the greatest secrecy. The Pope opened it personally, and only Cardinal Maglione, Papal Secretary of State, knew the nature of the replies which the Pope returned after two days of meditation.

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Next morning the Pope sent his "wholehearted and fatherly blessing" to United States Catholics through the Right Rev. Monsignor Thomas J. McDonnell, of New York, whom he received in private audience. Speaking in English, His Holiness said he was specially pleased to do so because "We love America so well and have such happy memories of Our visit there. America is so Catholic, so pious, so faithful to the Holy See," the Pontiff added.

On May 3rd, M. Gafencu, the Rumanian Foreign Minister, was received by the Pope.

The same week it was announced that the Archbishop of Canterbury had made a personal approach to the Pope, following his appeal in the House of Lords on March 20th—that all Christendom should be called together under the Pontiff's leadership, while the Pope himself was to broadcast to the French National Eucharistic Congress at Algiers. And so it was on Sunday, May 6th, that the Pope spoke of peace—"ardently desired by anxious humanity"—in his broadcast to the French National Eucharistic Congress at Algiers:

There are things which unite us closely during this month of May, a month which We would like to devote to universal prayer so that peace will descend on earth. May peace, which is promised to men of goodwill, be forthcoming. May peace be given to souls troubled by the appeals and seductions of false doctrines. May peace be established between the nations, shuddering in unceasing anxiety. Neither the movements of cruising ships nor the rumble of armaments which echo along the shore could disturb your pious feelings.

The Pope did not, however, shed any light on the feverish activities in the Vatican and of the Papal nuncios in Berlin, Paris, and Warsaw, or on his proposed plan of sending a peace appeal to all Governments. But next day he saw four prominent prelates from Spain, Germany, France, and



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Poland, and discussed the international situation with them.

At the time Vatican quarters credited the Pope with three plans: (1) To improve relations with Germany by drawing up a *modus vivendi* to take the place of the 1933 Concordat; (2) a general peace appeal to be issued to each Government; (3) to offer help in the Danzig dispute.

Every day, however, the situation grew more strained and a grave view was taken in well-informed circles connected with the Vatican of the significance of the visit of Mgr. Orsenigo, the Papal nuncio, to Hitler at Berchtesgaden. It was even said that the talk of a *modus vivendi* between the German Government and the Holy See was merely a cloak to cover drastic proposals which the German Government were making for the appropriation of all Church property of value, if possible with the consent of the Holy See, but without it, should consent be refused.

Preparations were also said to be on foot for the establishment of a Protestant State Church in Austria. Incidentally Hitler was understood to be the only Head of a State who had not acknowledged the Pope's personal letter announcing his election.

The following day Vernon Bartlett wrote: "The possibility of negotiations over the Polish-German dispute is in the air. According to a trustworthy report, the Pope has taken the initiative in suggesting a conference at which these two countries would be associated with Great Britain, France, and Italy. Despite the keen memory of Munich in many minds, it is taken for granted that the British Government would willingly give its services in this connection if they were required. Despite the widening impression that Anglo-Russian negotiations have reached a deadlock, I can find no substantial difference of principle dividing the Governments in Lon-

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don and Moscow. One has the impression that the difference is one of method, but that the mutual distrust is sufficient to cause very dangerous delay."

Vatican officials, however, were still discussing how best to give effect to the Pope's initiative. Though it was agreed that the tentative inquiries made by the Papal nuncios and other Vatican representatives in the capitals of Europe might eventually lead to an international conference, the Vatican Secretariat of State denied that the Pope had suggested a five-power conference, representing Britain, France, Germany, Italy, and Poland.

Still, the Secretariat admitted that when Mgr. Orsenigo, the Papal nuncio in Berlin, had seen Hitler ten days previously, he appealed for a peaceful settlement of the German-Polish question. In Paris also the nuncio, Mgr. Valeri, sounded the French Government.

The strength of the Pope's endeavors, of course, rested in their strict moral appeal, and it was explained that at the moment the Pope planned only to harness the universal desire for peace to the wheel of practical and active diplomacy.

As a Vatican official explained: "When that has been done, the Pope's intervention will end. Confident of the good will of mankind, the Pope will leave the political aspect of the problem in the hands of the national leaders."

Next day it was announced that "the English Cabinet would discuss the Pope's tentative proposals but that the Government was not likely to contemplate any immediate action."

The suggestion was that His Holiness's proposals were too vague, and consequently, while there was much sympathy among members of the House of Commons for the initiative he had taken, there seemed to be no great enthusiasm for a

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five-power conference. *In the light of subsequent events this seems to be one of the world's great tragedies.*

Yet in reply to direct inquiries in Paris, London, Berlin, and Rome, the Pope was informed, on May 9th, that none of the Governments of these capitals desired war. No wonder that "the greatest neutral," as His Holiness has been described, now (in 1940) expresses hurt surprise that none of the governments really collaborated in his peace efforts in 1939.

Encouraged by the apparent results of these secret moves, and inspired by messages pouring into the Vatican imploring peace, the Pope widened the field to a general European solution. The Holy See, therefore, instructed all its nuncios, Apostolic delegates, and ecclesiastical representatives abroad to sound Government opinions and report to Rome on the dangerous questions which had to be immediately solved if a clash were to be avoided.

Despite all reports from abroad, however, the Secretariat of State office suddenly denied that the Pope had suggested or thought of inviting a five-power conference or of trying to deal with the question in that way, though it was clear that the diplomatic exchanges then proceeding must be succeeded by a conference. The strength and value of the Pope's endeavors rested in their strictly moral appeal and the dangers of the Vatican taking part in political affairs were being avoided at all costs, it was stressed.

The Pope was simply striving with all his physical strength and with all the power of prayer to restore one thing—international good will—and according to an official in close touch with the Vatican the word "conference" would not be uttered or admitted by the powers until the success of any such conference was a foregone conclusion.

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According to another expert, the Pope had not made any detailed suggestions of the form the conference should take or where it should be held, but that if the powers were to express a desire to meet at the Vatican City there was no doubt the Pope would eagerly meet such a request.

The program of such a conference was initially confined to the difficulties between Poland and Germany, but in the latest messages from the Vatican there could be observed a desire on the part of the Holy See that the occasion might profitably be used to deal with all the major points of friction which existed between Germany and Italy and other powers.

Imagine how wonderful it would have been if Poland, always faithful to the Holy See, had accepted such a conference to discuss Danzig and the Corridor, and the French Government had given its assent even on the condition that nothing in any way resembling an ultimatum or a menace of force should be used!

But the French Government unfortunately refused to attend any such conference if more general questions, such as the Mediterranean status or African possessions or protectorates were likely to come up for discussion. So there the matter rested temporarily, while the Pope worked on the text of an Encyclical letter (see page 148) to give impetus to his peace drive.

He also gave an audience to Prince Paul and Princess Olga of Yugoslavia for half an hour before they visited the Cardinal Secretary of State, Mgr. Maglione, and another to M. Constantinescu, the Rumanian Finance Minister.

On Tuesday, May 16th, hopes were high in the Vatican that the Pope's efforts for a peaceful settlement of European problems would succeed. His Holiness was said to be pleased

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with the result of his inquiries in various capitals through the Papal nuncios, and in Rome it was believed that Cardinal Maglione would shortly tour London, Paris, Berlin, Warsaw, and Rome. Vatican circles later became reticent and stated that after all Cardinal Maglione might not go in person but might send special instructions to the Papal nuncios and Apostolic delegates in those countries and reiterate the proposals and suggestions already made by the Pope for a peace parley to European nations.

Next day it was inaccurately reported that the Vatican peace drive had crossed the Atlantic, and that the Pope had telegraphed instructions to Mgr. Cicognani, Apostolic Delegate in Washington, to get into touch with the United States Government in regard to President Roosevelt's world economic peace plan and convey a message from the Pope to the President.

(This new step, it was alleged, had been prompted by Signor Mussolini's allegation that the democracies were waging a "white war"—economic warfare—against the Axis Powers.)

But the Vatican was redoubling its efforts in Europe and instructions were telephoned to the nuncio in Paris to get in immediate touch again with the French authorities. No proposals were put forward, but the Pope offered to allow his Papal Secretary of State to act as a go-between if desired.

Meanwhile Italy was discontented with the reception given by France to Mussolini's Turin speech in favor of a peace settlement by negotiation and it was expected that the Duce would make a second speech at Aosta, which might bring matters to a head.

On May 18th, the Pope was enthroned Bishop of Rome and revived a Papal ceremony which had been in abeyance

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for ninety years, driving from the Vatican through the streets of the Italian capital in an open car and taking possession of the Basilica of Saint John Lateran, his cathedral.

All along the route crowds gathered and, as the Pope approached, they fell on their knees and cheered. On arrival at the Lateran the Pope received the Vice-Governor of Rome who, in the name of the Governor of Rome, presented the Holy Father the homage of the City of Rome and of the diocese of Rome.

The Square of Saint John was lined with troops. The Palatine Guards exchanged military honors with the troops of King Victor Emmanuel at the sound of the Papal Hymn. Then, heralded by silver trumpets the Pope appeared on the loggia, and after imparting a Plenary Indulgence to all citizens of Rome and the world, he gave his Apostolic blessing.

Altogether there was a spontaneity and picturesqueness reminiscent of a less regulated age than ours in the way in which the shopkeepers of the Corso Vittorio Emanuele ran from their counters to clap and shout, "*Evviva il Papa!*" as the procession drove by and the children of the quarter scattered flowers in front of the Papal motor-car. Many fell on their knees as the Pope gave his blessing to right and left. The same note of simple devotion was conveyed by the colored curtains and bedspreads which the poor people hung from their windows in emulation of the richer draperies of the great.

The Italian Government honored the occasion by providing picked troops from the Government of Rome to hold the approaches to the Basilica, while the ceremony and mass lasted from 9 to 12:30 o'clock.

On the same day it was reported that secret negotiations for Italo-French understanding on Tunis, Jibuti and Suez had

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advanced a step as the result of a meeting in which the Pope acted as intermediary, and the French Government let it be known that they were willing to reopen official negotiations with Italy on the understanding that Italy advanced no territorial claims at the cost of France. The Italian Foreign Office in reply reaffirmed their contention that Italian claims were solely juridical and not territorial, being confined to the Tunis, Jibuti and Suez questions.

Considerable mystery cloaked this new development in the negotiations between the two countries, for it was persistently rumored in Rome that conversations were held in the Pope's library between His Holiness and M. François Poncet, the French Ambassador, and afterwards between the Pope and Count Pignatti di Costuza, the Italian Ambassador to the Holy See.

The two diplomats were also received by Cardinal Maglione. The French Embassy in Rome insisted, however, that their Ambassador saw the Pope only when he was received in audience with his wife. Italian official quarters also insisted that the Italian Ambassador to the Holy See was received at the Vatican on the following day and routine affairs only were discussed.

It was certain, however, that on May 19th, Signor Bottai, the Italian Minister for Education, was received by the Pope. In some quarters it was thought that the Minister may have wished to explain to the Pope his ideas about the application of the Fascist school reforms.

The following week the Protestant Bishop of Chelmsford suggested that the Pope should give more active support to the efforts of the Christian Church "to prevent what little remains of Western civilization from committing suicide in European war. The position of the Papacy must be very awk-

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ward," he went on. "It is difficult to believe that some of the shameful deeds in recent history could not have been prevented if the Pope had boldly denounced the aggressor. The Pope's policy has hitherto been to have no dealings with any Christian community but his own. Were he to call a conference of Christian leaders, there must be little doubt that peace could have been achieved."

*It is interesting to consider which of the Christian leaders expended most energy in the direction of peace.*

The Papacy and its attitude to Albania, Spain and Abyssinia were also criticized by the egregious Bishop of Birmingham, in the Upper House of Convocation of Canterbury at Westminster. Dr. Barnes said, in typically sour mood, that for centuries the Popes had been Italians, and the claims of Italy at the Vatican exercised an influence which, in the opinion of many, prevent the Pope from being as neutral as was desired in international relations. He even criticized the use in a resolution before the House of the phrase "His Holiness" when referring to the Pope.

"No man is holy, though some men may be gracious," he said, no doubt speaking for himself, and further claimed that when the Abyssinians were overwhelmed by Italian poison gas it was proclaimed by triumphant masses in Italy, which were not condemned by the late Pope,\* while the invasion of

\* It is interesting to recall at this point the statement of Cardinal Hinsley of England: "What about Abyssinia? Well, from the lips of Pius XI I heard a public utterance to this effect—in a public audience the Christmas before the Abyssinian invasion: 'If all my efforts to prevent this barbarous tragedy prove unavailing, then I can only pray with the Psalmist, *Scatter the people that desire war.*' Yet neither these words nor the verse which he quoted expressly mentioning Ethiopia (Psalms, lxxviii, 31: *Ethiopia shall soon stretch out her hands unto God*) appeared in the Italian press."



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Albania by Italy on the sacred day of Good Friday had not provoked a protest from the present Pope.

The Archbishop of Canterbury remarked that he thought the bishop was straying rather far from the purpose of the resolution, and the Bishop of Chichester, who had moved the resolution—which hoped that Christian people of all nations would respond to the calls to prayers by the Archbishop of Canterbury and the Pope—said that in the Pope's Easter sermon he *did* protest against "the defiant act of Signor Mussolini." So the resolution was carried.

On May 27th the Pope secured a small but clear-cut triumph. General Franco had ninety-four German prisoners, former Republican soldiers, in the S. Pedro concentration camp near Madrid, whom the Germans persuaded him to hand over. They were to go back to Germany in the prison holds of the "Strength Through Joy" ships which were transporting Franco's German allies back home. The Pope was told about this. He intervened and the prisoners remained in Spain.

Unfortunately his peace proposals fell on stony ground, and there was no reason to believe that any further diplomatic action would be attempted by the Holy See, since the efforts made over the previous fortnight to bring about negotiations had failed. The replies received were again of too negative a character to allow of the proposal being pursued, though it was understood that the British Government were most favorable to the suggestion.

Hope of negotiations did not, however, seem to have been abandoned altogether in Rome, and there was no echo of the semi-official pronouncement made in Berlin that the conclusion of a pact between Great Britain, France, and Russia

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would be the equivalent of a refusal by the democracies to negotiate with the Totalitarian Powers.

There is little doubt that what Italy wanted was France's acceptance of the premise that her liability to Italy under Article 13 of the Treaty of London still stood, and it must be assumed that Italy declined the Pope's proposal for a conference because this condition was not taken into consideration. Italy, it was said, would certainly have accepted with alacrity if France had taken the initiative in opening discussions on this basis, and she possibly still hoped that Great Britain might persuade France to take this step.

It was on June 1st that the Pope, addressing the Sacred College of Cardinals, referred to the dangers inherent in certain current international developments and reaffirmed his intention to continue to work for world peace, giving the first official confirmation which has come from the Vatican that he had recently made peace moves in various European capitals, and briefly summarizing their results. The Holy Father's speech was made in reply to the good wishes of the cardinals on the occasion of the Feast of Saint Eugenio, his name-day.

He began by expressing his paternal thanks to the Sacred College, and then turned to consider the difficulties of the present hour, "charged in more than one quarter with tumults which are setting in motion or bringing to a conclusion events, of the final results of which it is impossible for prudent discernment to say whether they will lead to something constructive or to ruin."

Since the Church, the Holy Father continued, had from the beginning of its existence always raised to the Lord its prayers, and among men had taken action for the triumph of true peace, the Pope remained faithful to this mission in spite of the gravest difficulties "in a world of disputes and divisions,

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of conflicts and feeling and of interests, of exalted ideas and of haughty ambitions, of fear and of daring amid a humanity which seems almost unable to make up its mind whether it should recognize and entrust the primacy of action and the decision of its own destiny to the sword or the noble reign of law, reason, or force."

Nothing could deter the Holy Father from his valuable and holy activity, because "if external obstacles or the fear of false interpretations or misunderstandings of our intentions and purposes, all of which are directed towards what is good, were to restrain us from the exercise of that salutary office of peace which is proper to the Church, this could not be reconciled with the sacred duties of our Apostolic ministry."

Recalling at this point the action he had taken recently for the preservation of world peace, the Pope said:

Moved in the depths of our heart by this spirit of peace and of justice at a moment which appeared particularly grave in the lives of the peoples—towards the beginning of last month—we thought it timely after mature reflection to make known to some of the statesmen of the great European nations, the anxiety which the situation was causing us at that moment and our fear lest the international dissensions should become aggravated to the point of degenerating into bloody conflict. This step met, in general, with the sympathy of the Governments and after it had come to public attention—through no co-operation on our part—it met with the gratitude of the peoples. As a result of this step we received assurances of good-will and of the resolve to maintain the peace which was so much desired by the people.

Nor do we wish to pass over in silence other information which we received at the time of the step mentioned, concerning the sentiments and intentions of influential statesmen, to whom we are most grateful. This other information has also given us greater hope that the considerations of noble humanity, the consciousness of inevitable responsibility before God and before history, and the right judgment

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of the true interests of their peoples may have strength and weight enough to induce the Governments in their efforts to reach a stable peace which would safeguard the liberty and the honor of nations, to think and act in a manner calculated to lessen and conquer the obstacles, real and psychological, which stand in the way of a sincere and secure understanding. This circumstance has left open to us the path to further manifestations of our earnest solicitude.

It was now an open secret in Rome that the Vatican was opposed to the proposed alliance between Britain, France and Russia, the Pope still fearing that such a pact would open the way for Bolshevik penetration into European affairs, and further instructions were sent by him to his nuncios in Berlin, Rome, Paris, and Warsaw, and to the Apostolic Delegate in London, Archbishop Godfrey, in another effort to promote a conference on the international situation. He was particularly anxious, so it was claimed, to persuade Britain, France, Germany, Italy, and Poland to put peace at the head of their true interests before any democratic alliance with the Soviet could be concluded.

On Wednesday, June 7th, the Pope renewed his appeal to Hitler and Mussolini in a fresh attempt to end the tension between the Axis Powers and the Democracies, or so it was reported in reliable German Catholic circles. According to these reports, the Pope's new proposals were made by telegram, in which he declared that he did not intend to interfere in any way in the political affairs of the individual States or attempt to influence them politically. He merely hoped to use his authority as head of the Catholic Church to attempt to save the world from catastrophe.

The very same day the *Osservatore Romano* stated officially that messages published in certain English newspapers about the Pontiff's initiative for the maintenance of peace were not

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in keeping with the truth. The newspaper of the Holy See added: "It is enough to recall the terms in which the Pope stated that he could not bind himself with particular interests or intervene in discussions about territory."

On the same day the Italian legionaries from Spain and the Spanish "Arrows" attended mass in Saint Peter's Basilica. Later the Pope received the Spanish Minister of the Interior and his wife in private audience.

Then, on the following Sunday, a special audience was granted by the Pope to 3,200 of the Spanish troops. As His Holiness was borne into the Hall of the Benedictions, seated in his *sedia gestatoria*, a Spanish military band played a march and the men broke into enthusiastic cheers. At the conclusion of a short address, in which he described the Spanish troops as the defenders of their Faith and the civilization of their country, the Pope imparted the Apostolic blessing which, he added, was extended also to General Franco and the whole of the faithful of Catholic Spain.

On Wednesday, June 14th, Admiral Horthy, Regent of Hungary, made an appeal to the Pope to call a conference of nations to find a solution of European problems. Speaking at the opening of the new Session of Parliament at Budapest, he said: "The time has certainly come for the Powers finally to meet and find a solution which, if just, must be adhered to by all and it would probably be best if this call came from some high personage like the Pope." The Regent also announced that a statute of autonomy was being granted to Ruthenia, the pre-War Hungarian territory recently regained by Hungary in the disintegration of Czecho-Slovakia.

Then, for the first time since the Abyssinian war, the Pope publicly asked God's blessing on the heads of the Italian State. This point Romans interpreted as the long looked for

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sign that their Government was co-operating with the Holy See in its recently admitted peace measures.

Next day, Mgr. Cortesi, the Papal nuncio in Warsaw, was received by Dr. Moscicki, the Polish President.

This was the culminating point in a sudden outburst of Papal diplomatic activity there during the previous few days, Mgr. Cortesi having had long talks with Colonel Beck, the Polish Foreign Minister, earlier in the week, when he placed some form of proposal before him.

Great interest was aroused by this, because Colonel Beck had not received any other foreign diplomats for a considerable time, and it was regarded as certain that yet another attempt was now being made by the indefatigable Pope, perhaps at the suggestion of Signor Mussolini, to bring about a peaceful settlement of the dispute between Poland and Germany.

The fact that Herr von Moltke, the German Ambassador, also paid his first visit in nearly three months to the Polish Foreign Office that week, when he was received by the Under-Secretary for Foreign Affairs, was duly noted. Unfortunately, Herr von Moltke merely made representations about the tone of the Polish press, though it was significant that the press attacks on Germany had since ceased.

At last, however, it seemed that the "Greatest Neutral" was having a real success with his efforts for Peace, for Count Ciano, the Italian Foreign Minister, dined at the French Embassy in Rome, an event arranged by the Cardinal Secretary of State at the Vatican.

Another seemingly favorable sign was the acceptance in principle by Berlin's Foreign Office of the Pope's plan for dealing with the Danzig problem. For Hitler was said to have approved the principle and the plan was being considered by

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Colonel Beck of Poland. At the time, the nature of the plan was secret.

And now great sacrifices for the common good to meet "the new and grave obligations of the hour" were urged by the Pope in an allocution on the occasion of the presentation of his credentials by the new Bolivian Minister to the Holy See:

The present hour, with its network of new and grave obligations, [said His Holiness] imposes such tasks upon the valor and decision of those to whom the destinies of the people are entrusted as they have rarely had to encounter . . . No people that does not wish to see itself condemned to remain behindhand in material and cultural progress can evade the necessity of seeking a solution to the urgent problems of these new times. In such circumstances the power of the state is often constrained to ask all classes to make grave sacrifices to the common good. No Christian country may evade the fundamental law of sacrifice, so long as the public authorities respect the sacred and inviolable limits of the divine law.

On June 18th, the nuncio to Poland left Warsaw for Rome and diplomatic circles in Warsaw believed that there was more in the nuncio's departure than a mere routine visit to Rome. Apparently, he conferred with Colonel Beck at the Foreign Ministry three times during the previous week and it was presumed that their talks were based solely on the efforts of His Holiness to use his influence in the interests of European peace.

Unfortunately the Poles would not accept the Pope's plan for a direct settlement between Poland and Germany over Danzig. They maintained that any concessions in Danzig to Germany would mean the end of the Free City. The Germans were alleged to be favorable to the Pope's plan, another fact which damned it to the Poles.

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On June 26th, the Pope received the nuncio to Warsaw, who gave a report on the tension between Poland and Germany over Danzig and other questions. Mgr. Cortesi also reported on the Polish attitude towards the Pope's efforts to achieve a peaceful settlement.

Over this same week-end the simultaneous arrivals in the Vatican City of the Apostolic Delegate to the United States and the Apostolic Delegate to Japan were announced. It was also given out that the departure of the Pope for his summer palace would be postponed for a week. Observers pointed out that the Pope would therefore be in the Vatican to receive these diplomats and it was asked whether he intended to attempt the inclusion of these delegates, holders of key posts, among those with whom he was negotiating for peace.

Further conversations were held between the Pontiff personally and Mr. Osborne, the British Envoy to the Holy See, concerning the overtures the Pope had made recently through his delegates.



## Chapter Six

*Benedictions and the radio—The first encyclical—More about the second Peace Plan—Another radio appeal—The final efforts before the outbreak of war—The Pope and the Poles—German reaction to the encyclical—Telegrams to Leopold and Wilhelmina—Visit of the King and Queen of Italy—The Christmas address to the College of Cardinals*

BARELY two months before the start of Armageddon, the Pope gave an audience to 1,500 Hungarian pilgrims at the Vatican City and said: "We are living in a period of great decisions." At the time His Holiness was credited with an effort to urge the small Powers to make a peace appeal, as he saw the Norwegian, Swedish, and Belgian diplomatic representatives accredited to the Quirinal. It was further believed that he had urged them to offer, with his support, mediation in the Polish and Italo-French disputes.

There were also rumors that His Holiness had received Mussolini secretly, but these were emphatically denied, although it was admitted that His Holiness had resumed his peace efforts, as a particularly long audience to the French Ambassador to the Holy See suggested. But while so fully engaged with his efforts to keep world peace, His Holiness never for a moment lost sight of the immediate aspects of his religious status, and the office of the Sacred Penitentiary (a tribunal of the Holy See) announced that the *Urbi et orbi*

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blessing pronounced by the Pope on certain feasts was valid for all listeners, no matter how far away they might be. This decision was in keeping with the Vatican's modern attitude towards broadcasting.

Meantime, an interesting sidelight on the effect that His Holiness has on individual pilgrims was provided by Tyrone Power, the film actor, who, having been received by the Pope, said: "It was the most marvelous experience of my life. There were several hundred of us and it was the surprise of my life to see how we all instinctively reacted. I expected a reverent hush in the presence of a great man. But everyone applauded. He is the most amazing person I have ever seen. I got an impression of tremendous vigor."

A strange experience of the Pope at this time was to have his pontifical ring taken during an audience to three thousand people from all parts of the globe. He was proceeding to the person next in the line when there were cries of "Your ring!" A Noble Guard drew the Pope's attention to the loss and he went back to the man, who returned the ring to him. During another audience the Holy Father lost one of his cuff links. Later a letter arrived at the Vatican with several hundred dollars enclosed in it by the sender who remarked that he wished to keep the cuff link as a souvenir of his Papal audience and was sending the money instead.

During July, 1939, negotiations were taking place between Germany and Italy for the evacuation of Germans in Bolzano (formerly Austrian territory but ceded to Italy after the Treaty of Versailles), so the audience granted to the Bishop of Merano was viewed with great interest.

In a written reply to the address of homage from the new Polish ambassador at the Holy See, the Pope referred sadly to the international situation as follows:

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The evidence that the Pontifical message to the world in favor of a true and stable peace founded on justice, honor, and liberty corresponded to the infinite conviction of the Polish people, among whom it met with full comprehension, is precious to me and constitutes a significant adherence to the high ideals of peace among peoples.

The more that the spirit of materialism, so far removed from the religious ideals of the Christian past in Europe, gains ground, and the more that the hard struggle for existence and for the attainment of their aspirations drives individuals and nations to attribute to physical force an undeserved and, ultimately, a destructive pre-eminence over the sacred ideas of right, the more indispensable to the present generation are the wisdom and maternal love of the Church, which, amid the contrasts and tensions inevitable on earth, will never tire of preaching to all, without distinction of nation and language, the Gospel of Him whose doctrine and life contain the ethical foundation of everlasting prosperity and real peace.

It was at Castel Gandolfo that the Pope composed his first encyclical (see page 148). Despite the heavy work entailed, he took the trouble, although thereby breaking a precedent, to receive, in audience, a number of English pilgrims. He also gave an audience to the Yuvaraja of Mysore, although extremely busy at this time on the internal reorganization of Spain and the new Spanish situation. The details of the latter were submitted to a number of Jesuit Fathers who were specialists in ecclesiastical law and were requested to draw up a report indicating the points where the new Constitution harmonized or conflicted with Catholic doctrine.

Then less than three weeks before the war the Vatican organ *Osservatore Romano* started to reproduce German press attacks against the Church and examples of persecution against religious freedom. Meantime, the Papal nuncio in Berlin returned to see the Pope and to report on relations between the Catholic Church and the Reich, which were be-

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coming increasingly strained. The problem of the transfer of the Tyrolese to Germany, the bulk of whom were Catholics, was a particular point under discussion.

Further reports that His Holiness was making yet another attempt to call a Five-Power Peace Conference (Britain, France, Germany, Italy, and Poland) were now spread with increasing regularity. "I have not yet abandoned hope that the governments will be sensible to their responsibilities to save their peoples from so grave a disaster," said the Pope to a number of pilgrims on August 19, 1939. He added that the Apostolic Benediction which he bestowed upon them was above all to be taken as a prayer for peace, the peace of Italy, the peace of Europe, the peace of the world. On behalf of peace Benedict XV had sought by prayer, by preaching, and by example, to implant that moderation in men's hearts which was represented by harmony between the nations. Pius XI had also made his contribution towards peace when, about a year ago, he acted in a way which had moved the world—by offering his life to God.

In the present hour [His Holiness went on], when anxiety and alarm are acutely renewed in men's hearts, We ourselves, from the first day of Our Pontificate, have attempted and done everything in Our power to remove the danger of war and to co-operate in the attainment of a solid peace, based on justice, such as would safeguard the freedom and honor of the peoples. Indeed, We have, within the limits of what was possible, and as far as the duties of Our Apostolic ministry allowed, placed in the background other tasks and anxieties which We had on Our mind. We have imposed upon Ourselves a prudent reserve, so that Our efforts on behalf of peace would not, by anyone, be rendered more difficult or impossible, conscious of all that in this sphere We owed, and owe, to the children of the Catholic Church and to the whole of humanity.

Even now [added the Holy Father], We do not wish to abandon

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hope that a sense of moderation and realism will serve to avoid a conflict which, according to all forecasts, would surpass those of the past in material and spiritual destruction and ruin. We still trust that the rulers of the peoples will, at the decisive hour, avoid assuming the indescribable responsibility of an appeal to force.

The Pope concluded by saying that, above all human hopes based on the goodness and wisdom of men, he placed his trust in God, Whom he—united with Catholics throughout the world and with all those who, while living outside the Church, shared the desire for peace—again implored to put an end to war where it now raged, and to preserve all from the scourge of new and still more tremendous sanguinary conflicts.

“May God spread over this restless world, agitated like a tempestuous sea,” he concluded, “the rainbow of calm, peace, and fruitful harmony between the peoples and nations. Let the prayer be raised to Him with redoubled fervor: Give peace, O Lord, in our days (*Da pacem, Domine, in diebus nostris*).”

The emphatic terms of this appeal gave rise to an unconfirmed rumor that the Pope had made a fresh approach to certain European governments pressing them to reach a peaceful solution of the most urgent problems.

On August 24th, in a radio appeal in which he spoke with evident emotion, His Holiness said:

A grave hour is striking for the great human family—an hour of tremendous deliberation, in which Our spiritual authority cannot disinterest itself from the task of inducing mankind to return to the path of justice and truth. And thus I speak to all of you who carry the weight of such great responsibility, because through Our voice you are listening to the voice of that Christ which schooled the world in the higher life, a voice in which millions and millions of

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souls place their trust in an emergency in which only His words can rise over the thunders of the earth.

Thus I speak to you leaders of peoples—politicians, men of arms, writers, speakers on the radio and from the platform, and as many others who have authority over the thoughts and actions of their brothers and responsibility for their faith. We, who are armed with nothing beyond the word of truth, who are above all rivalries and factions, We speak to you in the name of God. . . .

It is with the force of reason and not with that of arms that justice advances. Conquests and empires not founded on justice are not blessed by God. The danger is vast but there is still time. Nothing is lost by peace. Everything is lost by war. Let men understand one another again and start negotiating. In negotiating with good-will and with respect for their reciprocal rights, they will realize that peaceful negotiations never exclude an honorable success. . . .

We entreat you by the blood of Christ, and in thus entreating We feel and know that We have with Us all men with hearts, all those who hunger and thirst after justice, all those who suffer pain from the ills of life. We have with Us the hearts of mothers which beat with Ours, fathers who might have to abandon their families, the humble who work and are unaware, the young generous knights of purest and noblest ideals; and with Us, too, is the soul of this ancient Europe which grew up in the Christian faith and genius. With Us is the whole of humanity which looks for bread and freedom rather than for the sword, which kills and destroys. With Us is that Christ who, in brotherly love, gave His fundamental and solemn commandment, the substance of His religion, the promise of salvation for individuals and nations. . . .\*

Unfortunately neither Hitler nor Mussolini would give His Holiness any official information of the negotiations that were then proceeding between the two of them and, though His Holiness was in contact with most of the legations and embassies to the Holy See (even giving a private audience to the British Minister there), August drew to a close with the Pope's efforts for peace unfulfilled.

\* For complete text, see p. 145.

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The continued efforts which the Pope was making to save the peace of Europe were reflected on August 31, 1939, by unusual activity at Castel Gandolfo and the Vatican where a continuous line of diplomats visited Cardinal Maglione, the Papal Secretary of State. The latter was an early visitor at Castel Gandolfo that morning and after a brief audience with the Pope immediately summoned the German, French, Italian and Polish ambassadors to the Holy See and the British Minister at the Vatican. Each was received separately and a note handed to all of them. The note contained a fresh and still more urgent appeal by the Holy Father that the tense situation should be relieved by peaceful methods.

With peace still hanging in the balance, the Vatican was in direct radio communication with a number of Governments and, as far as could be ascertained at the time, the Pope advanced a plan for a short truce not to exceed a fortnight between Germany and Poland. His idea was that during the agreed short period these two countries would guarantee to take no further steps to exacerbate the existing tension between them. In the meantime, a general conference would be called at which Great Britain, Germany, Italy, France and Poland, as well as Belgium, Holland and Switzerland would be present, together with representatives of the United States and Vatican City, which had no direct connection with the conflict. The broad aim of the proposed conference was to consider a far-reaching and peaceful revision of the Treaty of Versailles and to pave the way to a collective pact of non-aggression on which a new statute of Europe could be based and real peace attained. If this initiative had come to fruition, the Vatican City State would have appeared for the first time as a direct participant in the diplomatic negotiations. This

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would have been in spite of Article XXIV of the Lateran Treaty in which the Holy See undertook to stand outside temporal disputes between states, unless contending parties jointly appeal to its mission of peace.

His Holiness's failure to prevent war breaking out between Germany and Poland is now a matter of history. When Great Britain also entered the war on September 3, 1939, it was learnt at the Vatican City that the Pope was preparing an appeal to the nations at war not to use gas nor to bombard civilians in open towns, to treat prisoners humanely and to respect property and live-stock in captured towns.

Among his visitors in the next few days was the new Belgian Minister to the Vatican and to him the Pope emphasized:

We specially hope that civilians will be saved from all direct military operations, that prisoners will be humanely treated and that the use of poison gases will be excluded. [He went on to say that it was impossible to calculate what appalling massacres lay ahead, or what would be the conclusion of the conflict.] Since the first day of my Pontificate, I have left nothing untried by prayers, public exhortations and repeated confidential steps to promote peaceful negotiations based on justice and the love of justice for the weak as for the strong, love transcending egoism so that there would be no violation of the rights of others. Today the roar of cannon and the tumult of war are drowning all appeals. The road seems barred to lovers of peace and it only remains to raise prayers to God that He may shorten the days of trial and open a new road towards peace before the present fire becomes a conflagration. . . . As Vicar of the Prince of Peace, I will not cease to watch for and support, on all occasions, the conclusion of a peace honorable for all, under which the vital rights of all might be protected. Meanwhile I will do my utmost to alleviate the wounds already inflicted and will welcome declarations from the belligerent Powers that they will observe the laws of humanity and international agreements in the conduct of war.



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Next day His Holiness received the Primate of Poland, and authoritative Vatican circles stated that he viewed with the gravest concern the entry of Russia into Europe, foreshadowing the inroad of atheism. The following morning he received a large deputation of Poles whom he addressed with a warmth evidently intended to imply condemnation of German and Russian aggression. The Pope said they had come to a particularly tragic hour in their national life and he had rarely felt so burning a desire to show himself in deeds and words the Vicar of Christ. They had come not to formulate plans nor express noisy complaints, but to beg a word of consolation. They knew how obstinately and ardently he had striven to preserve Europe and the world from the war which had plunged into terror and despair multitudes of homeless refugees. Amid their afflictions there remained treasures guarded in their hearts and souls. The first was a halo of military valor to which even their adversaries paid homage. There remained also the noble records of their national history, with a tradition of almost ten centuries devoted to the service of Christ and, on several occasions, to the magnanimous defense of Christian Europe. Above all remained their faith.

The pathway of Poland, His Holiness continued, was marked by many rivers of tears, torrents of blood, and abysses of sorrow, but also by dazzling heights of victory, and peaceful plains and valleys aglow with the splendor of religion, literature and the arts. Poland traversed hours of agony and periods of apparent death, but had also witnessed days of renaissance and resurrection. Above all, Poland had never been seen without faith or separated from her Church, even when she had lost her territory, possessions and independence. Whatever the new circumstances, the first duty of all,

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whether pastors or flock, was to persevere with prayer and good works and with undiminished faith. Thus their sorrow was tempered by hope; it would not be mingled with rancor or hatred. The Pope concluded by giving his Apostolic blessing to the whole Polish nation.

A few days later, replying to an address with which M. Vladimir Girdvainis, the new Lithuanian Minister to the Holy See, accompanied the presentation of his letters of credence, the Pope emphasized the importance of defending Christianity against the attacks of its enemies in Europe. In a description of "a northern defense guard of Catholicism" which the Minister had applied to his country, the Pope said he saw the determination of Lithuania to make herself worthy of her task "even if sacrifice should become the necessary price for the affirmation and realization of such an ideal."

While conscious of his duties as supreme pastor, the Pope went on, he would never, unless asked to do so, take part in purely temporal controversies or in territorial competitions between the states; those very duties could not allow him to close his eyes when new and incommensurable dangers to men's souls arose, when "across the face of Europe, Christian in all its fundamental features, was thrown every day more threateningly and closer the sinister shadow of the thought and activities of the enemies of God." In such circumstances the preservation, care, and, if necessary, the defense of the Christian heritage became of decisive importance for the future destinies of Europe and the prosperity of each of its peoples, great or small.

Towards the end of October came his Encyclical (see page 148). As will be observed, the Encyclical is largely devoted to fundamental observations on the errors of modern civilization and thought, and to a penetrating exposition of the prac-

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tical application of Christian doctrine to modern political life. It is therefore largely political in its thesis, and embodies frank criticisms of the doctrines and practices of Totalitarian states. The radical and ultimate cause of the evils of modern society, said its author, is found in "the denial and rejection of a universal norm of morality as well for individual and social life as for international relations."

Hitler and Goebbels did their best (or their worst) with the Encyclical. Several of the state-controlled newspapers published a paraphrase of it, in which the sense of some of the passages most adaptable to the Nazi arguments about the war was given, coupled with one or two impertinent reprimands to His Holiness for not being more severe with Germany's enemies. One newspaper, for example, selected for quotation the passage in which the Pope expressed the fear that the war might fail to establish the conditions of justice and equity for which both sides claimed to be fighting. "This," said the newspaper, "exactly indicates the state of affairs against which Germany has been fighting since Versailles, but we miss any reproof to the exploiters of Versailles, who time and again blocked the way to honorable negotiations and so created the unbridgeable gulf between the peoples which the Pope deplores."

Altogether the version of the Pope's message circulated in Germany by Goebbel's organization was a shocking travesty of the Encyclical. Even diplomatic observers, quite used to regarding suppression of detail as a normal thing, were surprised at the extent of the official German excisions. The passage about Poland was cut completely. So were the references to the need for respecting international agreements and the right of national independence. It was presumed, however, that the excisions were certain to be noticed by many

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people in Germany as the Encyclical was broadcast in full by the Vatican radio.

Meanwhile the Pope returned to the Vatican after his stay of three months at Castel Gandolfo, his summer residence, and consecrated in Saint Peter's twelve missionary bishops, among them natives of India, Uganda, China and Madagascar. The ceremony was marked by the impressive and picturesque ritual customary on such occasions, and was attended by a number of Cardinals, members of the diplomatic corps accredited to the Holy See, the Roman aristocracy and a large congregation. The Pope, accompanied by his court, was borne into the Basilica on the *sedia gestatoria* and conducted to the Papal Throne. Here he received the gifts offered by the Bishops, the first of whom handed to the Pope two lighted torches, two small gilded and silvered loaves, and two small casks of wine, likewise gilded and silvered.

During the ceremony the Holy Father read a homily, in which he spoke of those states where the Christian doctrine is held in high honor. In such nations, he said, the interests and the mutual relations of the citizens are harmonized according to the rules of morality and justice; there, too, no tyranny is known, authority is respected, and that just freedom which is due to the dignity of the human person is not lacking. Hence, in virtue of this harmony their power increases and great undertakings are achieved.

The visit of the new Haitian Minister to the Holy See on the eve of November 11th, gave the Pope an early opportunity of emphasizing that it was the duty of those countries happily preserved from the war to multiply their appeals to the mercy of God to the end that He would restore order and peace to the world. But, the Pope went on, the world

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would enjoy the peace for which it longed, and the order which was its indispensable condition, "only if the men responsible for the government of the peoples, and for their reciprocal relations, should relinquish the system of force employed against right; if, recognizing as insufficient and precarious a morality with a purely human basis, they should accept the supreme authority of the Creator as the basis of all individual and collective morality; and if they should render to the Heavenly Father the homage He wishes of a fraternal harmony between His sons of all countries and all languages." Only then, he continued, would they succeed in realizing and perfecting a stable and fruitful international organization which, by respecting the rights of God, would be in a position also to "ensure the reciprocal independence of the peoples both great and small and impose faithful adherence to agreements loyally entered into, and to safeguard by the efforts of all the sound freedom and the dignity of the human person."

On November 11th itself, he condemned the modern "blind thirst for pleasure" in an epistle addressed to American Roman Catholics; adding that the neglect of moral law was one of the bitter roots of evil and that from this also came drunkenness, immodest styles of dress, craving for illgotten wealth, levity in entering marriage, divorce and birth control.

The same day he sent a telegram to King Leopold of Belgium backing his joint plea for peace with Queen Wilhelmina of Holland, in the course of which he said: "We appreciate highly the noble feelings of your Majesty and of the Queen of the Netherlands, and we pray that God in His Mercy will open the way to a true and lasting peace."

On November 12th he broadcast to the United States on the occasion of the fiftieth anniversary of the Catholic Uni-

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versity at Washington. After referring to the errors of naturalism and materialism which had precipitated the world into an appalling war, the Pope went on to say:

In looking on the aggravation of these evils today, one might be tempted to lose confidence in God, if one were not supported by the belief that God's providence is all the more sure and consoling as the betrayals of this world become the more numerous. After God, our hope is based largely on the ancient and modern institutions of the Christian culture.

It is not surprising that the Soviet took His Holiness as a target for their abuse soon afterwards, alleging that the Pope was supporting Anglo-French imperialism because he desired to restore Poland as an outpost of Roman Catholicism against Communism.

At the beginning of December a sensation was caused by the announcement that His Holiness was canceling all general and private audiences—on the advice of his personal physician. It was said that he was suffering from shock, caused partly by anxiety at the war and the danger of a spread of Communism in Europe, threatened by Russia's expansionist policy. In the meantime, Berlin refused a request by the Vatican that Papal representatives should be allowed to go to German-occupied parts of Poland in order to investigate the position of the Catholic clergy in Poland. The German authorities just referred the Pope back to the Red Cross.

After going into Retreat for a week, the Pope received the King and Queen of Italy on a State visit. The audience lasted forty minutes and after the presentation of the royal suite the Pope gave a brief address:

This visit [he said] coincides with a moment in which, while the other peoples are involved in or threatened by war, and tranquillity

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and peace have been banished from many hearts, Italy, on the other hand, while always vigilant and strong under the august and wise hand of her King Emperor, and thanks to the clear-sighted guidance of her leaders, remains peacefully poised in her civil life, in harmony of mind, in the cult of letters, sciences and arts, in the work of the fields and industries, in the ways of the skies and the seas, in the solemn rites of the Catholic religion. May the omnipotent hand of God guide the destinies of the Italian people, so near and so dear to Us, and the decisions of its rulers, in such a way as it may be given to it to serve in prudent vigilance and in conciliatory wisdom not only its own internal and external peace, but the re-establishment of an honorable and lasting peace among the nations.

A week later he paid his return visit to the Palace of the Quirinal—for so long the residence of the Popes, but within which no Pontiff had set foot since Pius IX. When the King started to bend down to kiss his ring, the Pope with a friendly gesture took the King's hand in his own and grasped it warmly. After a private conversation which lasted twenty minutes the Papal suite were introduced to the King and Queen and the Pope made a brief allocution. He said that after ten years, a fresh seal had been placed upon the happy agreement reached between his predecessor, Pius XI, and King Victor Emmanuel.

"The Vatican and the Quirinal, divided by the Tiber," said His Holiness, "are reunited by the bond of peace with the memories of the religion of their fathers and grandfathers, and the waters of the Tiber have swept away and buried in the whirlpools of the Tyrrhenian Sea the troubled waves of the past and made olive branches bloom upon their banks." Having then recalled how, after decades, the hand of a Roman Pontiff was again, for the first time, lifted in blessing in that hall, the Pope gave his benediction to the Royal

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Family, to the members of the Italian Government, and to all present.

He then invoked the Divine protection "in order that that peace which, safeguarded by the wisdom of the rulers, makes Italy great, strong, and respected before the world, may become for the peoples which today—as it were brothers turned into enemies—are fighting on earth, sea, and in the skies, a spur and incitement to future understandings, which by their substance and spirit, may be a sure promise of a new order, calm and lasting."

Before this return visit came the Pope's Christmas address to the College of Cardinals in which he described President Roosevelt's appointment of Mr. Myron Taylor to be his private ambassador to the Holy See as undoubtedly helping in the common aim to secure peace and lighten the suffering of war. (In making the appointment President Roosevelt had broken a seventy-year-old tradition, for it was in 1870 that the United States was last officially represented at the Vatican.) After referring to his own efforts to secure peace, the Pope gave the following outline of the foundations for a just international peace (see page 231 for the full version):

1. To assure the right to life and independence of all nations, great and small, powerful and weak, is a fundamental postulate for a just and honorable peace.

2. To establish this the nations must be freed from the heavy burden of the armaments race.

3. Juridical institutions must guarantee the loyal and lawful application of an agreement. Arbitrary and unilateral interpretations of a treaty must be avoided.

4. The just demands of the nations and peoples, and also of the ethnic minorities must be considered if necessary, by means of a just, wise and acceptable revision of treaties.



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5. The Pope emphasized that those who govern the peoples must be imbued with a sense of responsibility.

The Pope did not refer to Russia by name. The passage in his address which was taken to refer to the invasion of Finland was:

We have been forced to witness a series of acts which are irreconcilable, both with the practices of international law and with the principles of natural right based on the elementary feelings of humanity; acts which demonstrate in what chaotic and vicious circles we are now living. We find premeditated aggression against a small work-loving, peaceful people on the pretext of a threat which neither existed nor was possible. We also find atrocities and unlawful use of means of destruction against old men and women and children. We also find contempt for freedom, and for human life, from which originate acts which cry to God for vengeance.

Later the Pope referred to Finland but not Russia by name, when he said: "Except for the bloodstained soil of Poland and Finland, the number of victims of the war may be considered smaller than was feared."

Following the Pope's visit to the Quirinal, it was officially announced in Vatican City that Mussolini was to pay a visit to the Pontiff on January 4th, and although no peace proposals had been formulated it was expected that his visit would result in a serious effort to end the war. Unfortunately, perhaps, it never took place.

## Chapter Seven

*Appeals to Scandinavia—Condemnation of Germany's control of Poland—Messages to France and New Zealand—Mr. Myron Taylor's arrival—The interview with von Ribbentrop—The arrival of Sumner Welles—The Five Point Peace Plan—The invasion of Belgium and Holland—Attacks on the "Osservatore Romano"—Cardinal Hinsley's appeal*

AS from the very first day of 1940, the Pope's activities on the side of peace grew even more noticeably strenuous. On New Year's Day the counselor to the German Embassy at the Vatican was received by him. Two or three days later he received ex-Crown Prince Rupprecht of Bavaria, the head of the Bavarian Roman Catholics. In his first allocution of the year which occurred on January 11th, he denounced birth control as one of the principal factors in breaking up family life—when he addressed 600 newly-married couples. This was the first reference he had made to birth control since he ascended the Papal Throne.

"Conjugal fidelity is a virtue worth more than gold," he said. "There are undeniable difficulties which a number of children embodies, especially in these expensive times. There are not many well-to-do families, and therefore children demand sacrifices and courage, sometimes even heroism." He then suggested that the newly-married couples should take the gifts of the Magi, which he compared as follows: "Gold

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symbolizes conjugal fidelity; frankincense, sacramental grace; and myrrh, the procreation of children." It was reported the same day that the Pope had entrusted his Apostolic Vicar in Denmark with a private message to the Governments of the Scandinavian countries, asking them to co-operate in his work for peace. His aim, it was said, was to arrange a world conference which would not only end the war but ensure a long peace.

His next important visitor was the British Minister to the Holy See, Mr. D'Arcy Osborne. Two or three days later President Roosevelt released a letter from the Pope in which His Holiness fervently praised him for his efforts for peace as an indication of the unity between the New and the Old World against aggression. (See page 236.)

The very same day a scathing condemnation of Germany's administration of the area she occupies in Poland and of her persecution there of the Catholic Party was contained in a broadcast from the Vatican radio station. Its sentiments were taken to reflect those held by the Pope. The speaker began by referring to the efforts (at Bucharest) of the nuncio to Poland to alleviate the distress of thousands of war refugees and to the departure for Angers, the seat of the provisional Polish Government, of Mgr. Pacini, counselor to the Polish nunciature. He said that it was no longer a secret that the Pope had been profoundly pained by reports lately received at the Vatican, and all too completely confirmed, of the martyr fate reserved once more for his dear Poland, "on whose inevitable resurrection he continues to count with such confidence."

The modest hopes for the continuance of Poland's religious life expressed by the Holy Father in his speech to Polish pilgrims on September 30th, the speaker went on, had been

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grossly disappointed, and the misgivings which accompanied them had been abundantly justified. "The New Year brings us from Warsaw, Cracow, Pomerania, Poznan, and Silesia, an almost daily tale of destitution, destruction, and infamy of all kinds, which one is loth to credit until it is established by the unimpeachable testimony of eye-witnesses that the horror and inexcusable excesses committed upon a helpless and homeless people (as peaceful and unpretentious as any in Europe) are not confined to the districts of the country under Russian occupation, heartrending as the news from that quarter has been. Even more violent and persistent was the assault upon elementary justice and decency in that part of prostrate Poland which has fallen to German administration. The richest part of Western Poland is being unceremoniously stolen from the Poles and deeded to the Germans, while the real proprietors are being packed off in evil-smelling trains to the war-shorn regions of Warsaw, which the Holy Father only last week described as 'a desert where once the smiling harvest waved.'"

A system of interior deportation and zoning was (the broadcaster said) being organized in the depths of one of Europe's severest winters, on principles and by methods which could only be described as brutal. Stark hunger stared 70 per cent of Poland's population in the face, as its reserves of food-stuffs and implements were shipped to Germany to replenish the granaries there. Jews and Poles were being herded into separate ghettos, hermetically sealed and pitifully inadequate for the economic sustenance of the millions destined to live there. But the crowning iniquity in an administration that had never ceased to allege that it had no claims against religion, lay in the cynical suppression of all but the merest suggestion of religious worship in the lives of one of the most

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pious and devotional of the peoples of Europe. An administrative decree now restricted public religious services to a bare two hours on Sunday. The thousands of churches in Poland were deserted and closed for six and a half days a week, separating an afflicted people from the altar of its hopes and sacrifices. All this (the speaker concluded) represented a tremendous responsibility and one more grievous affront to the moral conscience of mankind, one more contemptuous insult to the law of nations, one more open thrust at the heart of the Father of the Christian family, who grieves with his dear Poland and begs for peace with decency and justice from the Throne of Grace.

One of the Pope's next visitors that week was Mr. G. Ward Price, the distinguished journalist, who wrote at the time: "In contrast with the historic pomp of the vast Vatican, with its traditional uniforms and old-time richness of marble, silk and gold, the figure of the Pope in his simple white cassock and skull cap seems ascetic almost to the point of frailty. Deep-set keen eyes are the dominant feature of his spare face. His slender erect form conveys an impression of nervous vitality. A small procession had preceded him into the crimson-damask walled Throne Room where I was waiting. There were Chamberlains of the Cape and Chamberlains of the Sword in black silk with white sixteenth-century ruffs round their necks; officers of the Noble Guard in tall helmets, clerics in purple cloaks. An usher walking ahead of them gave me the signal to kneel as the Pope entered. The Papal attendants passed on, leaving me alone in the Throne Room with His Holiness. His delicate right hand made the Sign of the Cross and, speaking in fluent English with a gentle, high-pitched voice that accorded well with his fragile frame, he said: 'I give you my blessing and I bless you in

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your work.' The Pope motioned me to rise. I had been told I was then at liberty to put before His Holiness the purpose of my visit to Rome. 'The recent pronouncements of your Holiness,' I said, 'have led some people to hope that it may be possible for the Holy See to undertake some action in the direction of conciliation.' 'That would be very difficult at the present time,' was the Pope's reply, 'though I pray most earnestly that peace may soon be restored to the world and I give a special blessing to England,' making once again the Sign of the Cross. He repeated the words with emphasis: 'A special blessing to England.' "

Mr. Ward Price went on to say that he had it on the best authority that the Pope, as the living interpreter of the sacred doctrines of Christianity, considered it his duty to keep himself continually in contact by means of the Papal nuncios with the state of public feeling in all countries, both belligerent and neutral, and that he was profoundly moved by the ravages that had taken place in Poland and Finland and by the daily disasters at sea which had brought sorrow to thousands of people.

As every day passed by it became evident that the Pope felt still more strongly about the aggression and paganism of Hitler's Germany. In a letter to Cardinal Verdier, Archbishop of Paris, who died two months later, the Pope wrote: "It is with true emotion in my heart that I received your letter. I cherish the sweet memory of my visit to the capital of France and I need hardly tell you how large a place you and your free country hold in my heart. It is my ardent desire that Catholic France may overcome the difficulties of the present time."

That same day he broadcast to New Zealand, and those who heard him said that his spoken English had improved

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since his ascent to the Papal Throne. Frequent audiences granted to English-speaking people had helped him. On this occasion, however, he used a word that sounded odd from its extreme rarity—"unsuccesses." In the course of the nine minutes' broadcast the Pope said: "May God's peace descend upon you in your common life and mercifully protect you from the horrors of war. If there be any among you to whom the love of the common Father goes out in a special way, they are our sons and daughters of the Maori people. Upon the whole Maori people we call down the blessing of God. May they increase in numbers and enjoy a quiet well-being."

The same day another broadcast from the Vatican radio station described Communism as the new menace in the West. The announcer said that after the Spanish war the Communism of the Third International had seemingly been given a mortal blow in Europe. That, however, had proved to be inaccurate. In August, 1939, it became obvious that Bolshevism had become a new menace; the German-Russian Pact, the invasion of Poland, and the attack on Finland were the signals for the beginning of a new policy of aggression. The broadcast dealt briefly with Soviet efforts to undermine existing authority in Britain, the United States, Mexico, France, and Scandinavia.

February was indeed a busy month for His Holiness. In a telegram to the Japanese Emperor he declared: "We ask God—may you cease hostilities and may the Japanese people and their Sovereign through Divine aid attain greater glory and happy years."

International politics, however, did not and do not prevent His Holiness from more homely contacts such as the special audience he gave the next day to the 100 members of the Pedicone family. They were first received singly. Then the

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Pope asked them to gather round him. He wanted, he said, to feel like a father surrounded by his family. One of them had been at school with him. The eldest was 89. After a friendly talk about old times, the Pope gave each of them a rosary.

His next recorded visitors were Lady Halifax and her son, who were received in private audience.

A more important visitor in February was Mr. Myron Taylor, who did not present credentials in the ordinary diplomatic form, but handed to the Pope an autographed letter, in which President Roosevelt, after recalling his proposal to send Mr. Taylor "in order that our parallel endeavors for peace and the alleviation of suffering might be assisted," said that he was happy to feel that Mr. Taylor would be the channel of communication "for any views you and I may therefore exchange in the interest of concord among the peoples of the world. I am asking Mr. Taylor," the letter continued, "to convey my cordial greetings to you, my old and good friend, and my sincere hope that the common ideals of religion and humanity itself can have united expression for the re-establishment of a more permanent peace on the foundations of freedom and assurances of life and integrity of all nations under God." It is recorded that before approaching the Papal Throne Mr. Taylor made three bows but did not genuflect.

On March 3rd, the first anniversary of his election to the Holy See, the Pope addressed a vast congregation in Saint Peter's and asked that Jesus might so enlighten the minds of the world's rulers that they would lay down their arms at his feet together with the Christian peace. "When the empires of the world quake and clash like ocean waves," he added, "when the earth trembles under the roar of cannons, when



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the seas open up their jaws to swallow men and riches, when in the skies tempests more terrible than those of nature clash, it only remains for us to turn our eyes towards the King of our tabernacles. Jesus, we prostrate ourselves here on the tomb of Your First Vicar, beseeching that all your peoples scattered over the face of the earth may hear Your word."

Next day a gift of a map of the world was handed to the Emperor of Japan on behalf of the Pope by the Papal Legate when he was received in audience at the Imperial Palace in Tokyo.

It was a sign of the times that work had been in progress for some time to protect the Pope and the inhabitants of the Vatican City from air attack. The main refuge is the great castellated tower constructed by Pope Nicholas V in the fifteenth century. For the Pope himself, a special refuge, to be reached by elevator from the courtyard of the Holy Office, was also prepared. The inhabitants of the Vatican City had already received their gas-masks.

Then came what is said to have been one of the most dramatic encounters that the Vatican City had seen for many years—the meeting of von Ribbentrop and His Holiness. Von Ribbentrop arrived on March 10th, by special train and accompanied by thirty-four officials including Dr. Clodius, the economic expert, and Dr. Gaus, legal adviser to the Foreign Office. Von Ribbentrop was met at the station by Count Ciano and other high officials of the Italian Foreign Office. Italian and German flags decorated the station and a company of *carabinieri* in ceremonial uniform formed a guard of honor. In the afternoon he saw Mussolini.

His audience with the Pope was given at Germany's special request. This fact caused rumors to be spread that Hitler might have been ready to seek conciliation with the Holy

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See, especially as the Papal nuncio in Berlin had been having frequent talks with Hitler in the previous weeks. Probably no one will ever know the exact form which the audience took, but several accounts have been given of the sixty-five minutes during which it lasted. It was noted at the time that none of the four Papal motor-cars flew the Papal flag or the Swastika, though these appeared on the car of the German Ambassador and on the accompanying police guard. It is safe to say, however, that Ribbentrop did not submit to the Pope any cut-and-dried peace plan, but merely emphasized that Germany did not want the war. In the course of conversation Ribbentrop is said to have inquired whether the Pope would be ready to support a peace plan if it were put forward by Germany or a friendly State. To which the reply is said to have been received that any eventual support would be conditional upon due reparation being made not only to the German Catholics, but also to non-Catholics who had been ill-treated in Poland. It is further said that the Pope spoke of the injustices done to Czechoslovakia as well, and is believed to have indicated that his support of any peace proposals would have to depend on Germany's conforming to the five points laid down in his Christmas allocution to the College of Cardinals (see page 224). It further appears that von Ribbentrop tried to persuade the Pope to forbid broadcasts upon atrocities, but was met with the answer that as long as the Pope was convinced that the atrocities were continuing the broadcasts would also continue to be given.

There is a suggestion that Ribbentrop also tried to explain Germany's relations with the U.S.S.R. and endeavored to get the Pope on his side by arguing that Hitler had rescued the Roman Catholics as well as Germany from Bolshevism. He even tried to suggest that German relations with Soviet Russia

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were purely economic and the result of Great Britain's blockade. If this summary is correct, it goes a long way in explaining the lengthy conversations between Mussolini and von Ribbentrop and strengthens the theory that his visit was supposed to have a bearing on the forthcoming visit of Mr. Sumner Welles to Rome.

The same night Ribbentrop left Rome for Germany after seeing the King of Italy and Mussolini for the second time. It was politely said that he was returning with memories of a "not noticeably enthusiastic reception," and in view of his staff of thirty-four experts the stay of only two days appeared somewhat brief. It seems quite certain that Ribbentrop was looking unusually grave when he left the Vatican, where it was said that the talks appeared to have been fruitless and that the Pope had "delicately snubbed" the German Foreign Minister.

A German spokesman in Rome said that the visit was no surprise and added: "According to all logic our Foreign Minister desired to put before His Holiness a peace offensive because, while intending to fight to the last, Germany is open to discuss peace on what we Germans consider just peace terms."

Few people saw von Ribbentrop arrive in Saint Peter's Square, though there were crowds and cheers for Mr. Chamberlain when he visited the Pope. Few people saw von Ribbentrop leave and Mussolini's absence was almost ostentatious. Following his visit to the Vatican came the news that von Ribbentrop had a nervous breakdown and, whether it is true or not, he certainly disappeared from the limelight for several weeks. One thing is certain. Hitler's telegram to the Pope congratulating him on the anniversary of his coronation, ten days before, had done him no good. In London there was

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much appreciation of the Pope's resolute answers to von Ribbentrop's specious talks of peace. But even more significant than the Pope's reply was the fact that Ribbentrop should have put forward so shameless a peace plan on behalf of Hitler. That the two men who had allied themselves with the Bolsheviks and had tried all they knew to break the power of the Christian Church in the lands they control, should try to enlist the help of the Pope (whose own followers had so heavily suffered) on a plan which would get the German leaders out of their difficulty, was clearly monstrous.

The very next day Pope Pius XII told a meeting of the Cardinals that the Church must take the lead for world peace and warned everyone that the outlook for humanity was very grave if the war continued.

"Political, economic, and moral turmoils have started, the repercussions and consequences of which no mind can foresee," he said, after recalling that in the first year of his enthronement the face of Europe had changed markedly both internally and externally. Another echo of his anxiety was a telegram which he sent to the Polish President in France which read as follows: "I am happy to hear in your Excellency's noble message the ever-faithful voice of dear Christian Poland. We renew for her our prayers and good wishes and with a heart full of paternal love we send her and Your Excellency the comfort of our Apostolic Benediction."

Next day he received in private audience the former President of Finland, followed twenty-four hours later by Mr. Sumner Welles, accompanied by Mr. Myron Taylor. The pair were accredited the customary honors and remained with His Holiness for an hour and a half. Mr. Welles, officially on a fact-finding tour, but thought by many people in Eng-

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land to be engaged in finding out what pressure could be brought to bear on the Allies (in view of their reduced purchases of American exports) learned, it is said, that the Pope still insisted on the famous five points which he outlined in his Christmas Eve address:

1. The right and freedom of all nations, large and small, powerful and weak.

2. Disarmament.

3. The erection of a juridical institution as guarantee of international good faith and loyalty.

4. That attention must be given to the needs and just demands of nations, populations, and racial minorities.

5. Governments and peoples must submit willingly to that spirit which alone can give life, authority, and binding force to the dead letter of international agreement, i.e., they must govern according to the law of God.

The Pope made a public appearance at the Maundy ceremony at the Sistine Chapel, accompanied by cardinals, archbishops, and other eminent prelates. After mass, he carried in procession the Holy Sacrament to the Pauline Chapel where he deposited it in the Sepulcher. This he followed with an address at Saint Peter's in which, however, there was no reference to the efforts for peace in the previous weeks.

At present [said His Holiness] nearly all the people are either being tormented by the war which is raging, or are in fear for the crisis which outlines itself on the horizon. Suffering and suspense are present, but nevertheless, Holy Easter recalls to the human soul the celestial joy, strengthening Christian virtues in Faith, Hope, and Charity, which are so greatly needed today. The concord between peoples has failed miserably, treaties which were calmly stipulated have been changed and violated, and no longer is the voice of brotherly love and brotherly friendship heard. Everything that genius has invented, and that study and experience have produced—

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energy, welfare, riches—all now go to make war or to increase armaments. Everything that should be dedicated to the prosperity, or to the greater progress of peoples, is turned instead to massacre and the ruin of nations. Often we see the rights, which keep relationships between civil peoples, violated, and often it happens that open cities, agricultural villages, and countries are terrorized and devastated by bombardment. Peaceful commerce, impeded by dangers of every kind, is languishing and consequently the poor classes of citizens are suffering misery. What is still worse, while souls are darkened by hate and jealousy, in already many parts of the land and sea and even the sky, there are stains of our brothers' blood. In such serious ills what other remedy can we hope for but that which comes from Christ, from His spirit, from His doctrines?

It was noticed on this occasion that a departure from the usual custom was made when, after the Easter mass, the Pope appeared on the Loggia of Saint Peter's and gave his Benediction *urbi et orbi*. The accompanying Plenary Indulgence was granted not only to "all those here present," but also to "those who have listened with due piety on the radio to the voice of the Pope giving his benediction." Silver trumpets had announced his coming to the thousands who had waited for several hours, but they were drowned by wave after wave of handclapping followed by cheers and cries of "Long Live the Pope!"

Meantime, the Pope had put war-time restrictions upon himself and the seven hundred citizens of Vatican City. The measures were taken not out of necessity, but rather to see that the Papal State "set an austere example of simple and modest living in keeping with the times." The Pope himself had led the way, dispensing with his private secretaries and eating sparsely of the simplest food. Following his example, the people of Vatican City were accepting rations of bread, butter, cheese, meat, coffee, sugar, and tobacco.

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Another example of the Pope's interest in small issues, as well as in the greatest, was provided by the news that he had sent a special blessing to the crew of the new Italian fishing trawler, *Genepesca*, which was sailing for the Grand Bank, Newfoundland.

Of more general interest was the theme of his address delivered to 4,000 of the faithful whom he received in general audience ten days later. After numbering among the dangers which today threaten humanity "the exaltation of force to the detriment of justice and equity" the Pope referred to the peace announced by the angels and the apostles after the Resurrection of Christ, and recalled that this peace came above all from God and not from the efforts of men. "Will mankind," His Holiness asked, "understand this lesson and seek in a trustful return to God the reconquest of that peace, the thought of which dominates their minds and hearts like the tormenting memory of a lost happiness? Not a few peoples have today lost peace because their prophets and their rulers have drawn away from God and Christ. Some, champions of an anti-religious culture and policy, closing themselves with the pride of human reason, have locked the door to the very idea of the divine and supernatural, expelling the Creator from creation, removing the Crucifix from the schools and from the law courts, and eliminating from the national, social, and family institutions, all mention of the Gospel. Others have fled far away from Christ and His peace, abjuring centuries of enlightened, beneficent, and fraternal civilization, and sinking into the darkness of ancient paganism and modern idolatries." The Pope concluded with the hope that such persons might recognize their errors and return to the Saviour, making it quite clear that the war had been caused "by the lack of Christian charity of certain Statesmen who

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have attempted to restore modern paganism," and bitterly attacking the "exaltation of human pride which has taken mankind away from the love of God."

An unexpected result of this homily was a letter published in the *London Times* by the Bishop of Chichester, who wrote:

"Sir,—May I, as a Bishop of the Church of England, offer a word of profound gratitude to the Pope for the Easter homily in which he gave one more striking illustration of his great care for justice and for peace? Today human laws are constantly violated by the aggressor, and we are witnesses of the bitter strife and the misery which it involves for all the peoples engaged. The Pope both stands above the battle and is also a sharer in the great human suffering which the battle brings to friend and foe, so many of whom confront one another in a compulsory enmity. It is of immeasurable importance that he should let his voice be heard continually, speaking both of the justice of God and the concord of nations. None of us knows what passed when Herr von Ribbentrop paid his visit to the Vatican. But there can be little doubt that the Pope left the German spokesman under no illusions as to the moral condemnation which the crimes committed bring down upon their authors. There could be no condoning of guilt by one who has so often made plain where he stands. His voice is nevertheless still the voice of peace, and he declares the one remedy. This remedy is that only Christ 'can bend the will of men to concord and brotherly love and bring it about that, once the relations between the peoples have been happily and freely set in order, not by force but in accordance with the rules of truth, justice, and charity, swords are lowered and hands that have laid down their arms are finally clasped in token of understanding and friendship.'



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"The goal which is thus sought can only be reached through Christ's grace, and by obedience to His law. It is clear enough that the rulers of Germany have made no sign that they are ready to give such obedience. The Pope was well aware of this in his talk with Herr von Ribbentrop. But will the Allies declare that they are willing to give it? Will they say that, cost what it may, they will accept the standard of Christ's teaching as the guide of their own action and policy regarding the political and economic relations of the nations at any peace conference which might be summoned? It is perfectly true that the application of Christ's standard is no simple matter. But the imperative necessity is the acceptance of a standard by which action and policy can be tested. It is the want of such a standard that has brought Europe so low. It does not follow that a peace conference would be summoned immediately such a declaration had been made. But it would be a big step forward towards the just peace, if the Allies were ready to state before the whole world that their action and policy at any peace conference would be governed by the teaching of Christ."

To many Protestants like myself, this attitude adopted by the Bishop of Chichester is really remarkable. Many thousands of members of the Church of England have been led to the sad conclusion that the Church has taken little or no lead in the present state of world affairs, although I repeat it is more a war of principles than of nations.

Back in Rome the Pope gave an audience to Count Teleki of Hungary. The cordiality of the audience was evident from the unusually fervent language of the *Osservatore Romano*. The Pope talked (it is stated) with paternal and cordial kindness to his distinguished visitor whom he had honored with his affectionate goodwill ever since, on the occasion of the

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memorable Eucharistic Congress of Budapest, Count Teleki had offered the first welcome of the land of the Magyars to the future Supreme Pontiff. The living memory of this event was graciously evoked by His Holiness at the close of the audience when he admitted to his presence the Hungarian Minister and all the members of his suite. This lasted for an hour and a half in the Pope's private library where he again received in audience Mr. Myron Taylor the next morning.

It was at the beginning of April that the first inkling of the possibility of the Pope leaving Italy was given in a cable from Vatican City. It was not suggested at the time, however, that he would do more than visit European Pontifical sanctuaries if the international situation permitted. The rumor that he might temporarily abandon the Vatican, as a protest to Mussolini's suspected desire to enter the war on the side of Germany, for Avignon or more probably for somewhere in Portugal, had not yet spread.

The humanity of the Pope was evinced a few hours later when, for the first time since the Renaissance, an orchestral concert was given in the Vatican in the immense Hall of Beatification which had been specially fitted up for the occasion. Immediately His Holiness had taken his place the concert began with a suite of pieces by Corelli. The Pope did not applaud so nobody else could. But after Beethoven's First Symphony and Debussy's "Nuages," the Pope clapped his hands and the pent-up enthusiasm of the audience found an outlet. The second part of the program was devoted to Wagner. At the end of the concert the Pope thanked the musicians and said that their music had relieved him of the serious and sad thoughts which filled his mind in these troubled times. He pointed out that works of composers of various nationalities had been heard and expressed the wish that this

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might symbolize harmony among the nations. As he left he paused to speak to Mascagni, the composer of "Cavalleria Rusticana."

His brief escape from world politics at this concert quickly came to an end with the news of the invasion of Denmark and Norway—at which the Pope naturally displayed great distress. "The territorial neutrality of two more countries has been violated," said the *Osservatore Romano*, the organ of the Holy See, which gave no sort of countenance to the view put forward in the rest of the Italian papers, that Britain and France had intended to land troops on Scandinavian territory. "Those who have defended the sacred rights of neutral countries against all and any," it wrote, "cannot but regard with the deepest pain this sudden and dramatic extension of the theater of war." Simultaneously the Pope issued instructions to be effective for the duration of the war with a view to the possibility of big air raids on open towns, special authority being given to priests to administer absolution to large numbers of persons at once.

Once again, Mr. Myron Taylor, President Roosevelt's personal envoy to the Holy See, hurried to the Vatican from Florence to discuss with the Pope the report by the Apostolic Vicar of Denmark and Sweden on the German invasion of Norway and Denmark. Shortly afterwards the Pope, asking for a new crusade of prayer for the restoration of world peace, recalled that in 1939 when the outlook was black, he bade the whole Catholic world to offer up, during May, their prayers to the Mother of God that peace might return among the nations. Now that the situation was worse he again asked the faithful throughout the world to offer similar prayers daily next month. "All now know," the Pope continued, "that since the outbreak of the war I have left nothing undone to

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restore that peace and concord which must be based on justice and reach its perfection in mutual fraternal charity." That day his heart was full of grief not only for the terrible calamities which overwhelmed the countries at war, but also for the evils, every day more menacing, that threatened other nations. Nevertheless, the Holy Father placed all his hope "in Him who alone is all powerful, who holds the world in the palm of His hand, who guides the destinies of the peoples, and the thoughts and sentiments of those who rule nations." He therefore urged all the faithful to unite in prayer to the Almighty that "He may hasten the end of this calamitous storm. . . . May that which as history tells us, was for our forefathers a constant and effective practice in time of crisis and trial become for us who follow in their footsteps faithfully a persevering exercise during these trying times."

The letter then expressed the desire that children, above all, should flock to the Altar of the Virgin during May, so that "God, in His Kindness, moved by so many voices praying together, and especially by the voices of children, may re-establish men's minds in peace, bind them together again in fraternal union, and restore the order of tranquillity and justice," and that "the rainbow of peace may appear once again and a happier era open for human society."

On the following day, His Holiness read reports of the situation in Belgium and Holland from the Apostolic Nunciature Counselors at Brussels and The Hague. At this stage it seemed as though the Pope's anti-German attitude was seriously disturbing the Fascists, for their leading publication had the temerity to accuse the *Osservatore Romano* of being in the pay of Jews and Freemasons; while Madame Tabouis went so far as to say that Hitler wanted to drive His Holiness out of Italy and then to have his election announced as in-

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valid on the grounds that, as Cardinal Pacelli, he took part in international politics and owed his election to the influence of anti-Fascist and non-Aryan Cardinals hostile to the Axis. Madame Tabouis even claimed that the Fuhrer, believe it or not, was mad enough to think that he could form a group of pro-Nazi Cardinals and other princes of the Church which would be powerful enough to elect an anti-Pope and proclaim a modification in the constitution of the Roman Catholic Church, providing for the appointment in every country of "Higher Cardinals," whose task would be to adapt the "National Church" to the character of the people—while the Pope would assume only the central control of Church administration, without having any power to influence questions of doctrine or morals.

Whether or not this was the case, the difference of opinion between Mussolini and His Holiness was evidently getting deeper than was generally believed. Pope Pius XII clearly opposed the entry of Italy into a conflict, especially on Germany's side; a point stressed by the Vatican being that the Pope cannot be cut off from contact with the great Roman Catholic community, which would inevitably happen if Italy were to become a belligerent.

His Holiness, however, remained completely silent on the subject when, on May 2nd, he made a brief reference to the war in a homily delivered during the canonization in St. Peter's of two new saints. After exalting their lives and virtues, he said that today men's spirits were blinded by an excessive greed for human greatness and increased power and by the ensuing repudiation of the laws of God. Hence, in social relationships, Truth and Charity were despised, while the bonds which bound together the communities of peoples were broken and the barriers of justice were swept away. The

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result of all this was "the war which for eight months has been spreading fratricidal slaughter among peoples who are very dear to Us; the war which has already destroyed immense wealth, and has put so many regions to fire and sword." He went on to refer to the "enormous abyss between the virtues of new saints and the baseness of our age which in pursuit of earthly pleasure forgets the duties of the heart. The war is a consequence of all that."

A renewed appeal for world peace was made by His Holiness forty-eight hours later when he attended a mass to mark the close of the celebrations in honor of the Patron Saints of Italy. In the course of an address lasting twenty-five minutes and speaking from the pulpit and not from the throne as is customary, the Pope concluded: "Triumph in the world, O God of armies! May that peace which Your heart gives to Italy, which You left with Your Apostles and which We invoke for all men, return to the peoples and the nations, whom the forgetfulness of Your love divides, whom rancor poisons, and whom the spirit of revenge incites."

The Pope's address was received with loud acclamations and it was noticed that shouts were raised of "Long Live Peace!"

The same day His Holiness received the Italian Crown Prince and Princess with whom he discussed President Roosevelt's efforts to dissuade Italy from taking any step which might bring her into war and expressed complete agreement with Mr. Roosevelt's efforts. This visit followed that of the King and Queen of Italy to the Vatican in December, 1939, the first since the signing of the Lateran Treaty in 1929.

The following day the Pope studied a second memorandum from the Primate of Poland on the situation of the Church, both clergy and faithful in the Polish territories incorporated

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in the Reich. The Germans, it affirmed, were seeking systematically to root out religion by means of deportations, executions, and material ruin. It said that the Bishop's Palace at Chelmo had been sacked and that about a quarter of a million people had been forcibly transferred from Pomerania at a time when the temperature was still at 40 degrees below zero. The full details of these outrages were published wherever a free press existed.

Then came the brutal invasion of Belgium and Holland by Hitler. Promptly the Pope sent messages to King Leopold and Queen Wilhelmina. The first read: "When for the second time against their will and rights, the Belgian people sees its territory exposed to the cruelties of war, profoundly moved, We send Your Majesty and all your beloved nation the assurances of Our paternal affection. Praying Almighty God that this hard trial results in the re-establishment of full liberty and the independence of Belgium, We accord with all Our heart to Your Majesty and to your people Our Apostolic benediction."

To Queen Wilhelmina the Holy Father wrote: "We learn with great emotion that Your Majesty's efforts for peace have not been able to preserve your noble people from becoming, against their will and their rights, the theater of war. We pray to God, the Supreme Arbiter of the destinies of nations, to hasten with His Almighty help the re-establishment of justice and liberty."

And to the Grand Duchess of Luxemburg: "In this sad moment in which the people of Luxemburg, despite their love of peace, find themselves involved in a tempest of war, Our heart is close to them, and we implore from Heaven aid and protection so that they may live in liberty and inde-

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pendence and We accord to Your Royal Highness and to your faithful subjects Our Apostolic benediction."

Then addressing several thousands of young married couples the Pope expressed his fear of seeing the conflict extending to other countries. He said:

Poisoned by lies and disloyalty, and wounded by excesses of violence, the world, by losing its peace, has lost its moral health and joy. If the world can no longer be an earthly paradise after the original sin, it could and should at least be and remain a place of brotherly concord between men and nations: instead of this the conflagration of war has burst over several nations, and threatens to extend to others. Our heart is worried about you and so many other young married couples of all nations who are uniting their existences in this tragic springtide. How can one contemplate without a feeling of horror the dreadful specter of war stretching, even from afar, its shadow over young homes otherwise so bright and joyful with hope? But if human efforts seem at present to fail in bringing back a just, loyal and permanent peace, it is always possible for men to implore God's intervention and ask for Mary's intercession that she may once more unite under the mantle of her tenderness, and in her peaceful smile, her children now so cruelly divided. Invoke Saint Michael the Archangel, the angel of peace, that he come down on your homes and drive back to hell all those wars that cause so many tears.

These strong utterances by the Pope, printed prominently on the front page of the *Osservatore Romano*, provoked a swift reaction. Several people seen with copies of the Vatican newspaper in their hands were thrown into the fountain of Trevi and the sale of the newspaper was obstructed at the kiosks, a number of copies being burnt near the main railway station. Undeterred by this, His Holiness, when addressing the nuns of the Sacred Heart, declared publicly that the present world is in danger of coming to a violent end because too many men are entirely heartless. "This reproach, ad-



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dressed by Saint Paul to ancient paganism, might be directed against the modern heathen worshipers of gold, pleasure, and pride," he said. "Heart means courage and strength which is put at the service of right and justice. Heart is also pity towards the feeble, a tenderness which bends towards misfortune, forgiveness which surpasses the guilt."

In the meanwhile, in England, Cardinal Hinsley wrote a letter to the *London Times* as follows:

"In this month of May we Catholics are urged by our Holy Father to pray for a just, honorable, and lasting peace. He has reminded the world that such a peace requires reparation for wrong done. His Majesty the King has expressed his desire that Sunday next, May 26th, be observed as a day of national prayer. Catholics will not fail to observe the directions of the Pope nor to fulfill the desires of the King. But I feel bound to urge something more, while at the same time stressing the all-important and sure weapon of prayer: we have to realize what is at stake this very hour and rouse ourselves to reality. In the name of all we hold sacred, I appeal to the Catholics of this country and of all the world to condemn by word and deed the dastardly invasion of Holland, Belgium, and Luxemburg, by the merciless Nazi hordes. Pius XII has laid down five points on which a just and lasting peace should rest. All too little notice has been taken of his wise principles. '*The life of one nation or people,*' he has said, '*does not mean the death of any other weaker neighbor.*' Nazi pride allows no race, save that imagined by the German Nordic fable, the right to exist except in slavery.

"The crucial time has come. In the name of reason and of faith, in the cause of humanity and religion, the creed of Nazism must be denounced as the arch-enemy of mankind. To save the world a new crusade—'God wills it'—is neces-

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sary unless the fair lands of the earth are to be turned into wastes of blood. The brotherhood of man, so eloquently proved by the Holy Father in his first Pastoral Letter to the world, the freedom of peoples, the moral law—everything in heaven and on earth that could possibly be of higher value—is sacrificed to Nazi ambition. Tanks and bombs, fire and ruthless destruction mark the inglorious passage over the countries which Nazis dominate, and the same blessings await yet other regions which the Nazis may engulf in their declared lust for world domination. Awake! or be crushed by the unleashed forces of evil.”

Then on May 26th Cardinal Hinsley broadcast:

“At this moment we are being tried in the fire. A war of such horror as never known before has been let loose not only on England and France, but on Norway, Holland, Belgium, Luxemburg—strictly neutral countries—by an enemy who knows no law and scorns mercy to the weak.

“We turn to God calmly and confidently in this time of trouble. Humbled by the sense of our sins, we trust in the power of His Almighty hand ‘to exalt us in the time of visitation’; He will not despise the contrite hearts of a penitent people but will deliver us from ‘all evils past, present, and to come.’ On this altar of our Sacrifice Jesus Our Saviour is about to renew the offering of Himself as the Victim of our Peace, even truly and really as He gave Himself for us in the Upper Room on Sion and on the Cross of Calvary. In union with Him we offer ourselves this day for the salvation of our country and of Christian Society; through Him we pray ‘the Father of mercies and the God of all consolation’ to look upon the anguish of our Holy Father the Pope, to have pity on the victims of war, to bless and spare our King and Father-

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land and to restore peace, and with peace the triumph of justice and charity.

"Peace has been murdered between nations because the Party in power in Germany has avowedly canceled truth from its program and has declared that our traditional Christian civilization is to be shattered by the might of the immortal Nordic race. This new racial idolatry justifies to its votaries everything that the Party wills for its own interests. Formal professions or promises are made only to be broken: 'Solemn pacts confirmed by agreements on both sides are violated outright at the discretion of one Party,' as Pius XII pointedly said last Easter, 'without any attempt at discussion and clear adjustment of mutual relations; the voice of brotherly love and brotherly goodwill is silenced.'

"For years past the youth of the German nation have been trained to use the discoveries and inventions of science, the fruits of industry, all their energies and talents for the glory of total warfare; the very nursery rhymes have echoed the sound of the machine-gun. The gospel of pride and violent hate has been loudly preached to a large receptive audience unhappily comprising the mass of the German nation. When Catholic faith is practiced it is in the face of subtle persecution and under the eyes of the secret police.

"Pius XII has described the harvest sprung from this sowing of malice. 'The laws which bind civilized peoples together have been violated,' he said, 'undefended cities, country towns, and villages have been terrorized by bombing, destroyed by fire and thrown down in ruins; unarmed citizens, even the sick, helpless old men and women, sad innocent children have been driven out of their homes and often done to death. Where men's hearts are blinded by hatred and ill-

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will, the earth, the sea, and even the sky are polluted with fratricidal massacre.'

"Dear Brethren—If we in this once tranquil island have to face danger and pain and loss, let us bear in mind that we are sharing with Our Divine Lord in His sufferings, that *the same affliction befallerh your brethren who are in the world*, that by patient endurance we are winning for others as well as for ourselves atonement and reward exceeding great.

"There will not be, there cannot be peace till, by God's aid, this hideous system vanishes from the world. The sheer wantonness of the invasion of strictly neutral countries and the cruel methods accompanying it should open the eyes of those hitherto blinded by unscrupulous propaganda and false pretexts. If there are any critics in either hemisphere who still question the necessity and justice of the Allied resistance to the savage martyrdom of the peoples of Poland, Belgium, and Holland, they must have eyes that see not and ears that hear not. Certainly no Catholic can have the remotest leaning towards the Nazi creed after the Encyclical of Pius XI in which its guile and violence were unmasked. And now we have the judgment of the most impartial Authority on earth—Pius XII. His Peace Points of Christmas, his Easter Allocution and his telegrams to the Sovereigns of the violated peoples make it clear that the invasion of smaller and weaker states must be branded as hideous crimes against the life and independence of peaceful nations.

"Now at length Christians understand. No liberty is possible, no decency in human life, if a pagan people may subdue by its fury and scourge with scorpions the rest of mankind. The clarion call has sounded for years from the Vatican Hill and resounds still in the tones of the Holy Spirit himself: 'God has given to each one care of his neighbor.' Each

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one of us is his brother's keeper, and responsible for his life. Can any Christian now hear with indifference that clarion call to defend the rights, to protect the souls of millions of our brethren cruelly assailed and oppressed? If hearts are not steeled against pity, surely the cries of homeless little ones, the tears of widows and mothers, the blood of the countless men, women, and children slain in wanton lust for power, must unite the world in one just crusade for deliverance from the evil which rests its strength on force alone.

"We have the strength of our Christian faith to resist the adversary who goeth about seeking whom he may devour; we have the courage of a good conscience in this conflict and the unbroken will to endure to the end; we have the confidence in the final triumph of truth, justice, and charity. The word of Christ shall not pass away for ever: 'The gates of hell shall not prevail.' The weakness of God is mightier than men. *The God of all grace, who has called us unto his eternal glory in Christ Jesus, after you have suffered a little will Himself perfect you, and confirm you, and establish you.*

"With the Holy Father in his own very words, and with all sincere Christians everywhere, we pray 'that Christ's law and Christ's grace may renew and restore private and public life, redressing the true balance of rights and duties, checking unbridled self-interest, controlling passion, perfecting the course of strict justice by His unbounding charity. Our Saviour Jesus Christ can alone allay the angry sea. He alone can strike the swords from their hands and join those hands at last in friendship.'"

Finally, addressing the Sacred College of Cardinals on June 2nd, exactly a year after his similar address on peace in 1939, the Pope said that Europe was a panorama of devastation,

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ruin and suffering, land producing fruitful crops had been turned into rivers of blood, and, he continued:

We turn our eyes to heaven begging for God's mercy. We must insist and recommend that belligerents remember their duties to humanity, and we, on our part, will contribute with all means in our power for the return of an honorable peace based on rights, and lasting. We must express our regret at the treatment of non-combatants in many regions which does not conform to the ideals of humanity. No country is immune from seeing its sons influenced by hatred, and such deviations should promptly be stopped. The war has become more impetuous and more exterminating. It has attained the height of its intensity, and the ruins are rising in gigantic proportions, but they cannot be compared with the collapse of the spiritual and moral heritage.

What more terrifying sign of the destruction of spiritual values can there be [asked the Pope] than the increasing disregard of rights by force that crushes and enchains and suffocates the ethical and juridical impulses?

In another passage he said: "Desirous of, at any rate, shortening the consequences of the war, we put our paternal love at the disposal of all our sons and daughters—as much the German populations, always dear, as the populations of the Allied States, to whom we are agreeably attached by pious remembrances, and without forgetting the dear Polish nation, so tried, for whom we have a particular esteem."

This necessarily incomplete précis of His Holiness's life and labors must now be brought to a close. But it is evident, I think, that the voice of the Pope rings out clearly above the turmoil of the continent and will continue to do so as long as there is breath in his body. Nothing, nobody can deter him from his self-appointed task of bringing peace and an honorable settlement to an agonized Europe and the whole agitated world.

## THE POPE SPEAKS

*Translations from the Latin are from several sources, including the Catholic Truth Society of England, The London Tablet, and the National Catholic Welfare Conference at Washington*



# The First Message of Pope Pius XII

(*Radio address, Dum Gravissimum*)

March 3, 1939

IN this moment when the very heavy responsibility of the Supreme Pontificate (which God, in the hidden wisdom of His Providence has placed upon Our shoulders) moves Us to the depths of Our being and well nigh breaks Our spirit, We feel Ourselves driven by some necessity, as We turn in spirit, to turn also in fatherly speech to the whole Catholic world.

With a will full of love We embrace, first of all, the scarlet-robed Fathers of the Sacred College, with whose piety, virtue and brilliant endowments of mind We are, through long experience, well acquainted. We salute next, with all possible goodwill, each and every one of Our venerable brethren of the episcopate. We bless the priests, ministers of Jesus Christ and stewards of the mysteries of God, and We bless also the men and women of the religious orders, and all those who assist the hierarchy in its apostolic role, whether they devote their energies to the missions by which the kingdom of Jesus Christ is on all sides extended, or whether, led by their bishops, they strive in Catholic Action.

We, finally, implore all heavenly gifts and the divine consolation for all Our children, wherever in the world they dwell, and especially for the poor and for those whom pain and sorrow afflict.

## *The Pope Speaks*

Our mind turns also to all those whose life is passed beyond the limits of the Catholic Church, and who, We are sure, will gladly hear that, in this solemn hour, We beseech the Almighty and all merciful God to send them His divine assistance.

To this Our fatherly message We desire to add an invitation to, and indeed an augury of, peace. We speak of that peace which Our predecessor of beloved memory so earnestly besought from God, offering indeed his own life, for the harmonious reconciliation of men; peace, the fairest of all God's gifts, that passes all understanding, the peace that all men of feeling cannot but strive for; the peace, in fine, which arises from justice and charity. This is the peace to which We exhort all, the peace which brings new warmth to those already joined in friendship with God, which moderates and tempers private interests with the sacred love of Jesus Christ, the peace which joins nations and peoples through mutual brotherly love, so that each race, by a feeling common to all, by friendly helping alliances, strives, with God's inspiration and aid, for the greater happiness of the whole human family.

Moreover, in such anxious times as these, while so many difficulties, such grave difficulties, seem to prevent that true peace which all so earnestly desire, and to keep it at a distance, We humbly pray to God for all who are placed in authority over States, upon whom falls the heavy burden and the high distinction of leading their peoples to prosperity and to civic progress.

Such, Eminent Fathers, Venerable Brethren, and most dear children, is the first desire with which God has inspired Our father's heart.

The very serious ills that afflict men everywhere do not escape Our gaze, those ills which, though We be resourceless

## *The First Message*

save in the aid of the Most High, in which indeed We place all our trust, it is Our office to heal. Borrowing the words of Saint Paul, We urge all *Receive us*. We take courage in Our trust that you, Brethren and most dear children, will be the last to fall short in all that belongs to the work of forwarding this desire of Our heart, the peaceful reconciliation of mankind. After the help of God it is in your prompt and eager goodwill that our confidence chiefly lies.

May Christ Our Lord of *Whose fullness we have all received* hearken from heaven to this Our desire, that it may be spread through all the world, an augury of comfort and well being, and may the Apostolic Blessing also be a like augury, which We most lovingly impart.

## Easter Sermon on Peace

April 9, 1939

SINCE it is the feast of Easter which gives Us this opportunity of greeting you with all the joy of a father's heart, We declare to you, Most Eminent Cardinals, Venerable Brethren of the Episcopate, Prelates and Priests of the Roman clergy, to you Members of the Religious Orders, and to you Our most beloved children, the faithful Christian people, for whose devoted numbers even this immense church of Saint Peter is all too small, We say to you that there is no more fitting way in which to introduce what We propose for your consideration than to repeat those most beautiful words which our Divine Master, raised up from the dead, spoke on this day to His disciples, *Peace be to you*. Behold a greeting of peace, behold an omen of peace indeed!

It was indeed as *the Prince of Peace* that the Redeemer of mankind was foretold to the world that awaited His coming. It was with the Angelic choirs singing *Glory to God in the highest: and on earth Peace to men of good will* that he was born into the world. Our Redeemer stood forth, the herald and ambassador of Peace, and, in the words of Saint Paul, *He preached the gospel of Peace*. Nor has this Peace been made void by the disputes and the struggles. For Christ our Lord, when, "death and life engaged in marvelous fight," He fought unto death itself, bought this Peace at the price,

## *Easter Sermon*

as it were, of His blood, won it as the pacifying fruit of the victory He gained, *by the blood of His cross, whether the things in earth, or the things that are in heaven.*

With good reason therefore does the apostle Saint Paul not only repeat, time and again, his invocation, abounding in comfort, *God of Peace, Lord of Peace*; but, taking up yet once again, as it were, the word of the prophets of old declare Jesus Christ to be Himself our Peace.

Such are the thoughts which, at this moment, We think it profitable for all to note and to reflect upon, that their spirits may be raised up and refreshed—at this moment when all mankind is so earnestly crying out for peace, is so desirous of peace, so concerned to invoke peace. “For such is the great goodness of peace that . . . nothing is to man more welcome hearing, of all desirable things there is none he more longs for. There is nothing his invention can devise that can better it.”

But today, more perhaps than at any other time, it is the words of Jeremias that best describe the situation, who portrays for us men crying *Peace, Peace: and there was no peace.* On all sides, indeed, wherever we turn our gaze, it is a sad spectacle that awaits us. For in every part of the world we can descry great numbers of men greatly disturbed, anxious as to their fate, tormented with fearful misgivings, that seem to hint at still more frightful things about to come. A fearsome anxiety possesses the souls of men, as though worse dangers yet were hanging over them in direful menace.

How far removed is this unhappy state of things from that serene, secure “tranquillity of order” which is bound up with peace really worthy of its name!

And yet, how can there be real and solid peace while even men with a common nationality, heedless of their common

## *The Pope Speaks*

stock or their common fatherland, are torn apart and kept asunder by intrigues and dissensions and the interests of factions? How can there be peace, We repeat, while hundreds of thousands of men, millions even, lack work? For work is not only, for every man, a means of decent livelihood, but it is the means through which all those manifold powers and faculties with which nature, training and art have endowed the dignity of the human personality, find their necessary expression, and this with a certain natural comeliness. Who is there, then, who cannot see how, in such crises of unemployment as those our own time experiences, huge multitudes are created, through this very lack of work, of men utterly wretched, whose unhappy condition is worsened by the bitter contrast it presents with the pleasures and luxurious living of others altogether unconcerned about these armies of the needy? Who does not see how these poor men fall an easy prey to others whose minds are deceived by a specious semblance of truth, and who spread their corrupting teaching with ensnaring attractions?

Moreover, how can there be peace, if there be lacking between the different States that common, equitable judgment of reason and consent of minds, which have been the power guiding the nations of the world along the shining road of civil progress? When, on the contrary, solemnly sanctioned treaties and pledged faith are stripped of that force and security which plighted faithfulness implies and by which it is strengthened, if this force and security be taken away it becomes every day more difficult to lessen the increase of armaments and to pacify the minds of men, twin desires today of all men everywhere.

We therefore exhort all, as this fearful storm approaches, to make their way back to the King of Peace, the Conqueror

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of Death, from Whom we have heard the comforting words "Peace be to you." May He bountifully grant to us that peace He promised, His own peace, which the world cannot give, that peace which alone can calm and allay the fears and the confusion of men's minds. *My peace I give you; not as the world giveth do I give to you. Let not your heart be troubled, nor fear.*

Now with men it is so ordered that their outward tranquillity must be the reflection of something within. Whence the first care must be to bring about peace in men's souls. If peace be lacking to any man's soul, let him have a care, as soon as may be, to seek it. If he already possesses peace of soul, let him diligently foster it, guard it and keep it unharmed. For on this very day, when He first gave Himself, risen from the dead, to the sight of the Apostles, Christ our Lord, not without a most weighty determination, willed to add to His greeting of peace that most precious gift of peace, the Sacrament of Penance. He so willed it that on this solemn day of His Resurrection, there should arise that institution which restores and renews in souls the life which is divine, and which is the victory of life over death, that is over sin. To this inexhaustible fount of pardon and of peace, our loving mother the Church most earnestly, in this sacred paschal time, calls all her children. And if all and each of them would hearken to her voice, zealously, willingly, what a rich and flourishing life in Christ would be theirs! And, moreover, what serene enjoyment would be theirs, of that peace, through which, lovingly and perfectly obedient to the Divine Redeemer, they would be able to conquer the enticements of pleasurable desires. "Would your spirit see itself fitted to conquer your lusts?" we ask with Saint Augustine. "Let it subject itself to the Higher Power and it shall triumph over the

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lower: and you shall be filled with peace, true, certain, peace in most orderly guise. What is the scheme of this peace? God ruling the mind: the mind ruling the body: there is not any more perfect scheme of things."

You see, therefore, Venerable Brethren and most dear children, how Peace, in the true sense, is built upon a single and most firm foundation. That is to say it is built upon the eternal God, to acknowledge Whom, to honor and to worship Whom, to obey Whose commandments, is a duty laid upon every living creature. To diminish the obedience due to the Divine Creator, to regulate it out of existence, is thus nothing else than to throw into confusion and to break up entirely the tranquillity of the individual citizen's life, of the life of the family, of the separate nations and, ultimately, of the whole human race. For it is God alone *Who will speak peace unto His people: and unto His saints: and unto them that are converted to the heart.* At His bidding alone, Who is the supreme defender of Justice, the supreme dispenser of Peace, *have Peace and Justice kissed.* And this is to be expected seeing that, as Isaias sings, *The work of justice shall be peace, and the service of the justice quietness, and security for evermore.*

This is but natural, for just as without order in human affairs there can be no peace, so, likewise, if justice be done away with, there can be no such thing as order.

Now justice requires that to lawfully constituted authority there be given that respect and obedience which is its due; that the laws which are made shall be in wise conformity with the common good; and that, as a matter of conscience, all men shall render obedience to these laws. Justice requires that all men acknowledge and defend the sacrosanct rights of human freedom and human dignity, and that the infinite



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wealth and resources with which God has endowed the whole of the earth, shall be distributed, in conformity with right reason, for the use of all His children. Justice, finally, requires this too, that the activities of the saving Catholic Church, the unerring mistress of the truth, the inexhaustible fountain of the life of the spirit, the chiefest nurse of civil society, shall not suffer any disparagement, still less any prohibiting impediment. But if the noble reign of justice is usurped by the arms of violence, will anyone then marvel if the new age now dawning shows forth not the much desired brightness of peace, but the dark and bloody furies of war? It is also part of the office of justice to determine and to maintain the norm of that order in human affairs which is the primary and the principal foundation of lasting peace. But justice only, and alone, cannot overcome the difficulties and obstacles which very frequently lie in the way of establishing a tranquillity that will endure. If Charity be not joined with strict and rigid justice, in a kind of brotherly bond, the eye of the mind is very easily clouded and thereby hindered, so that it does not discern the rights of another; the ears become deaf, so that they do not hear the voice of that Equity which has the power, by explanation to the wise man willing to listen, to make clear in reasonable and orderly fashion whatever may be matter of dispute, even the bitterest and the rudest of differences.

We must, of course, be understood, when we speak here of Charity, to mean that effective and generous Charity which *urgeth us*, and which brings it about that, *they also which live, may not now live to themselves, but to Him that died for them and rose again*; that Charity, in fine, moved by which Christ Our Lord took *the form of a servant*, that we all might be made brethren in Him Who is "the first-born,"

## *The Pope Speaks*

children of that same God, heirs of that same Kingdom, called to the joys of that same eternal happiness.

If the minds of mortal men would somewhat drink in the kindliness of this love, and in it repose themselves, then, beyond all doubting, the light of peace would begin to shine upon the laboring human race. Then, to the irritant of wraths in movement there would indeed succeed the peace of the mind that is reasoning; to exaggerated and unbridled demands, the benevolent co-operation of helping effort; so that trustful repose and serenity would take the place of all that dreadful unrest of mind.

Let men seek once more that road by which they may journey back to friendly alliances in which the convenience and the profit of each are carefully considered in a just and kindly system; in which the sacrifices of individuals shall not be made an excuse for the acquisition of the more valuable properties of the human family; in which, finally, faith publicly given shall flourish as an example to all men of goodwill.

To the end that these effects may follow, and that these Our most cherished desires may be brought to a happy fulfillment, We cannot refrain from repeating, to all the peoples of the world and to their rulers, that fervent invitation, exhortation even, to a Peace bred of justice and charity, which We addressed to them in the very moment, almost, of Our elevation to the Supreme Pontificate.

First of all, therefore, We lift Our hands and eyes to *the King of Kings and Lord of Lords*, beseeching Him with the prayers which, in these Easter solemnities, are used in the sacred liturgy of the Eucharistic Sacrifice: O Lord God, Who through the voice of the Church, callest all Thy children in these days to these most sacred mysteries, to the divine banquet of Thine own most holy Body and Blood, Thou Who

## *Easter Sermon*

dost desire to see all and everyone gathered at this sacrament of the altar, which is the most precious gift of Thy love in our regard, and at the same time a sign and a bond of that Love which joins us in brotherly alliance, do Thou, O Lord God, "pour forth into our hearts the spirit of Thy charity, that Thou mayest bring to a harmony of brotherly Love those whom Thou hast fed with these Easter Sacraments." Amen.

## Message Broadcast to Spain

*(Delivered by His Holiness in Spanish)*

April 16, 1939

WITH immense joy We approach you, most beloved sons of Catholic Spain, to express Our fatherly congratulations for the gift of peace and victory with which God has deigned to crown the Christian heroism of your faith and charity, proved through such great and generous sufferings. With mingled anxiety and confidence Our predecessor of blessed memory looked to this providential peace, the fruit no doubt of that blessing which, from the first days of the conflict he gave to those who had taken on themselves "the difficult and dangerous task of defending and restoring the rights and the honor of God and religion," and We do not doubt that the peace will be such as he hoped for, the harbinger of a future of tranquillity and honor in prosperity.

The designs of Providence, most beloved children, have been manifested once again over heroic Spain. The nation chosen by God as the principal instrument for the evangelization of the new world, and as the impregnable bulwark of the Catholic faith, has given the loftiest proof to the champions of the materialistic Atheism of our age, that above everything stand the eternal values of religion and the spirit. The tenacious propaganda and abundant strength of the enemies of Jesus Christ suggest that they wanted to give in Spain a supreme proof of the disintegrating power at their command, spread

## *Broadcast to Spain*

throughout the world, and thanks to God they have not been allowed to succeed; but they were, nevertheless, permitted to realize a measure of their terrible consequences, so that the whole world could see how religious persecution, threatening the fixed bases of justice and charity, which are the love of God and respect for His holy law, can drag a modern society to unsuspected depths of passionate discord and evil destruction. Persuaded of this truth, the healthy people of Spain, with that generosity and openness which are two characteristics of its most noble spirit, rose at once in defense of the ideals of the Faith and Christian civilization, deeply implanted in the fertile soil of Spain, and helped by God, Who does not abandon those who trust in Him, knew how to resist the attack of those who, inflamed by what they thought a humanitarian ideal for the elevation of the lowly, were, in reality, fighting on behalf of Atheism. This, the chief meaning of your victory, encourages Us to indulge the greatest hopes that in His mercy God will deign to lead Spain along the secure road of her traditional and Catholic greatness, which ought to be for all Spaniards who are lovers of their religion and their country, the starting point for the vigorous effort to reorganize the life of the nation in perfect conformity with its most noble history of faith, piety, and Catholic civilization.

We specially exhort the rulers and pastors of Catholic Spain to illumine the minds of those led astray, showing to them, in all love, the roots of materialism and laicism from which their errors and wrongdoings sprang, and whence they might again spring up, putting before them the principles of individual and social justice contained in the Holy Gospel and in the doctrine of the Church, without which the peace and prosperity of nations, however powerful, cannot endure. We

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do not doubt that this will be done, and that for this, Our firm hope, there stands warranty the most noble Christian sentiments of which the head of the State and his many loyal collaborators have given proof, together with the legal protection granted to the supreme interests of religion and society in conformity with the doctrines of the Holy See. Our hope is founded, moreover, on the illustrious zeal and self-sacrifice of your Bishops and priests, who have passed through the valley of tribulation, and also on the faith and piety and spirit of sacrifice which all classes of Spanish society have given such heroic proof in terrible moments.

*(The Holy Father then spoke in moving terms of the sacred memory of the Bishops, priests, and religious of both sexes, and the faithful of every age and condition who, in such great numbers, sealed their faith in Jesus Christ and their love of the Catholic faith with their blood.)*

We cannot conceal the bitter pain which We experience at the record of so many innocent little children removed from their families and taken to strange countries with so much danger of apostasy and perversion, and We desire nothing more ardently than to see them restored to the love of their own families. We do not doubt also, that with kindness and love there will be welcomed back all those others who, like prodigal sons, return from afar to their father's house.

## Address to the Sacred College of Cardinals

June 2, 1939

ANIMATED in the depths of Our heart as Common Father by the spirit of peace and justice at a moment which appeared particularly grave in the lives of the peoples—towards the beginning of last month—We thought it timely, after mature deliberation, to make known to some of the statesmen of the great European nations the anxiety which the situation was causing Us at that moment and Our fear lest the international dissensions become aggravated to the point of degenerating into bloody conflict.

This step met in general with the sympathy of the Governments, We are glad to say, and, after it had come to the public attention (through no desire on Our part) it met with the gratitude of the people; as a result of this step We received assurances of goodwill and of the resolve to maintain the peace which was so much desired by the people. Who could be more satisfied than We to see this beginning of a relaxation of the tension in men's souls; who could desire more than We that it be further consolidated? Nor do We wish to pass over in silence other information, which We received at the time of the above-mentioned step, in regard to the sentiments and intentions of influential statesmen, to whom We are most grateful.

This other information also has given Us greater hope that

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the considerations of noble humanity, the consciousness of inevitable responsibility before God and before history, and the right judgment of the true interests of their people would have strength and weight enough to induce the Governments, in their efforts to reach a stable peace which would safeguard the liberty and the honor of nations, to think and act in a manner calculated to attenuate, reduce and conquer the obstacles, real and psychological, which stand in the way of a sincere and secure understanding, and this circumstance has left open to us the way to further manifestations of Our earnest solicitude.



## Allocution to Student Priests in Rome

July 12, 1939

THIS great meeting that gathers you to express your respect and loyalty to the Vicar of Jesus Christ, gives Us, dear Sons, great joy and pleasure. For in this meeting are gathered many gifts of mind and heart: experts in sacred science and Superiors who devote their lives to the training of a saintly clergy. But exceptionally pleasing is the sight of this select crowd of clerical youths, gathered not only from Rome and Italy, but from Europe and the world. Seeing them thus united by common purpose and work in training under the guidance of Saint Peter's successor, to scatter Christ's doctrine and grace among the souls, We cannot but thank God for the plenitude of His call. We are all the more grateful, as you represent thousands who aspire to the same priestly lives.

Christ, as you know, said to His Apostles: *You are the light of the world*. Light shines and the sun warms. This then is the purpose of the Catholic priesthood: to be the supernatural sun that pours on men the light of Christ's truth and the warmth of His love; and this purpose should inspire the whole of your priestly training. If you wish to become the light of truth that comes from Christ, that light must penetrate you first. Hence your study of sacred knowledge. And if you wish to mold the souls in the charity of Christ,

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its warmth should reach you first. Hence your religious and ascetic training.

You are aware, dear sons, that clerical studies are ruled by the Constitution *Deus Scientiarum Dominus*, the work of Our venerated Predecessor, Pius XI. This Constitution carefully draws the line between the sciences that are general and those that are specialized. The first make up the main body of your studies, both in lectures and examinations; the others are complementary, and should not be made to encroach on the study of the general branches. Besides this, there is the canon that lays down that "the study of rational philosophy and theology and their teaching must faithfully follow the methods, doctrine, and principles of the Angelic Doctor." It is characteristic of Thomas Aquinas to shed light on the truths that are accessible to human reason and to gather them into compact unity; to make them adaptable to the illustration and defense of dogma; and to dispose efficiently of fundamental errors that are of all times. Hence, dear sons, bring to your studies a great love for Saint Thomas, the determination to understand his doctrine, and not to neglect any of its essential elements. We wish to recall, and whenever needed, to confirm the principles promulgated by Our Predecessor. We also wish to make Ours Our Predecessors' directions on the progress of true science and freedom in research. We approve and recommend the adaptation, whenever called for, of ancient wisdom to recent scientific discoveries; the free discussion of points on which the Doctor's authorized interpreters disagree; the utilization of new historical data for the better understanding of the Aquinate's text. But let no private person "pose as a Master in the Church"; and "let none dictate to others more than is dictated to all by the Church,

## *To Student Priests in Rome*

the teacher and mother of all"; and lastly, abstain from futile wrangles.

If all these rules are observed, science is bound to benefit. Indeed, recommendation of Saint Thomas, far from suppressing eagerness in research and teaching, offers a stimulant and a guidance. But to make your scientific training efficient, the knowledge you acquire must not be limited to the claims of your examinations. It should rather become a deep-seated possession of your minds and an indelible second nature, always ready to inspire you with words and writings for the diffusion of Catholic truth and the call to Christ.

What We have said equally holds for divinely revealed truth and its rational premises, that is, the defense of the principles of Christian philosophy. Relativism was assimilated to dogmatic modernism by Our Predecessor, Pius XI, who condemned it as "moral, juridical, and social modernism." It disregards the laws of truth and falsehood, good and evil, justice and right, in favor of standards of variable utility to men, civil order, State, and classes. As preachers of the Gospel, you must bravely counter this modernism with the full and absolute truth that comes from God. This is the basis of the fundamental rights and duties of men, families, and States, that safeguard the dignity and welfare of civil society. You will be true to this mission if these truths have become so completely your own that you will refuse no trouble in their defense as in the defense of the mysteries of the faith.

You must also try and present the truth so that it can be understood and appreciated, in terms clear and distinct, without any of those futile flourishes that so easily distort the substance of the truth. Such was ever the rule in the Catholic Church, in the words of Saint Paul, that "Jesus Christ . . . was not *It is and it is not*, but *It is*."

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If we then turn to the practical aspect of divinely revealed truth and the mysteries of the Catholic faith, it must be admitted that progress in research, the harnessing of natural energies and the propaganda of worldly goods, have upset many a soul and blinded them to the supernatural; but it is also true that zealous and faithful priests are more successful than ever in the conquests of souls to Christ. To emulate these, under the inspiration of Saint Paul, make it your first care to study theology, biblical and positive as well as speculative. Never forget that today the faithful claim good pastors and knowing confessors. Therefore, put all your energies into the study of Moral Theology and Canon Law. Even Canon Law influences the salvation of souls, as its rules and regulations aim at helping men to live and die in the grace of God.

Historical science as part of your curriculum, should not be limited to critical or purely apologetic problems, whatever their importance, but should rather demonstrate the activities of the Church: what she has done and suffered; what methods she applied to her mandate and with what success; how she exercised charity; what dangers she has to face; what relations between Church and State are desirable and otherwise; what concessions the Church can or cannot make to political powers and in what circumstances. This demands deliberate judgment on the conditions of the Church, animated by sincere love. This is what lectures on ecclesiastical history should offer and develop for students, for you particularly who are studying in this city, where ancient monuments, rich libraries, archives are open to all students and research workers, and display the life of the Church in the course of centuries. But in order to support your courage and your perseverance, draw daily, if possible, from the rich

## *To Student Priests in Rome*

source of Scripture, the New Testament especially, the true spirit of Christ and His Apostles, to radiate it around through your minds, words and actions. Be relentless in work, even during your holidays, so that your Superiors may confidently say about you: "Let your light shine before men."

It is your divine call to open hearts to the love and grace of Jesus Christ, but this love should be kindled in you first by union with Christ in prayer and sacrifice.

We say union in prayer. If you ask us for a watchword addressed to the Catholic clergy at the beginning of Our pontificate, We answer: Pray, ever pray more fervently.

Union in sacrifice: not only in the eucharistic sacrifice, but in that of ourselves. You know that one of the fruits of the Blessed Eucharists is to give self-abnegation to participants and assistants. There are various forms of Christian asceticism, differing in minor matters, but none knows of a road to divine charity apart from self-sacrifice. This is what Jesus Christ expects from His followers: *If any man will come after me, let him deny himself and take up his cross daily and follow me. If you keep my commandments, you shall abide in my love. Amen, Amen I say to you, unless the grain of wheat falling into the ground die, itself remaineth alone. But if it die, it bringeth forth much fruit.*

The priestly ministry claims various sacrifices, including, in homage to Christ, the essential and total one of celibacy. Examine yourselves; and if any of you feel himself unable to keep it, We implore him to leave the seminary and to lead elsewhere an honest and useful life, which in the sanctuary might be a danger to himself and a discredit to the Church. Do not be outstripped in generosity by so many faithful of the laity who at present are patiently suffering the worst

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for the glory of God and the faith in Jesus Christ. Rather vie with them in these fights by the light of your example, and let your self-sacrificing work be a grace to them in life and death.

## “To Those in Power and Their Peoples”

August 24, 1939

A MOMENTOUS hour has again sounded for the great human family, an hour big with decisions to which our spiritual authority cannot remain indifferent and which forces us to appeal to minds and hearts for a return to justice and peace. May all those who carry the weight of so many responsibilities listen beyond our voice to the voice of Christ. His life was the world's greatest pattern, and the inspiration for millions of souls to trust in Him and hope that the grace of His word may avert the threat of catastrophes.

Today, We come to you, leaders of nations, politicians and soldiers, writers and speakers, all you who wield some authority over the attitude of your brothers and bear some responsibility for their fate. We come to you armed with nothing more than words of truth, and standing beyond every rivalry and outside every party. We speak to you in the name of God. Today, in spite of our repeated interventions, now that international conflicts are hourly growing more imminent, and the tension is becoming so acute that the horrible catastrophe of a war seems near, We address Our most pressing appeal to governments and nations, urging them to put down their arms and cease their threats, and try, instead, to find a remedy for these conflicts in the only procedure that is left, negotiation. We appeal to them to explore with good-

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will, calm and serenity, the pacific methods that are still possible and let the force of reason prevail over the violence of arms for the triumph of justice.

Conquests and empires not founded on justice cannot be blessed by God. The danger is enormous, but not desperate. Nothing is lost by peace, but everything may be lost by war. Men often retrace their steps and yield to negotiation. Once they begin discussing with goodwill and respect for mutual rights, they will discover that peaceful negotiations never stood in the way of a creditable issue.

May the Almighty grant that the voice of the Father of Christendom, the servant among servants appointed by Christ, despite his unworthiness, be favorably listened to by hearts and minds. May the strong and the mighty listen to us, and use their power not for destruction but for construction; for the protection, the peace, order and work of the nations. We implore you by the blood of Christ, Whose strength is Our support, conscious that all men of feeling, all those who thirst for justice, all those who suffer, are with Us.

We know that the heart of every mother beats in response to ours. The fathers who would have to leave their homes, the humble who work and care not, the innocent who will bend under the threat, the young who are inspired by the noblest ideals, are all with Us. With Us also is the very spirit of old Europe which has preserved the faith and the genius of Christianity: With Us the whole human race which hungers for bread and liberty, not for steel; which has turned maternal love into a fundamental principle, and made it part of its religion as a promise of salvation to men and nations.

We must lastly emphasize the fact that no human undertakings possess any value unless they be supported from above. For this reason We invite the human race to turn to



### *To Those in Power*

Heaven and urgently pray that the Lord's mercy come down on this troubled world, to allay irritations and raise the dawn of a serener future. In this expectation and hope we send to all, from the depths of our heart, our fatherly blessing.

## THE FIRST ENCYCLICAL

### Darkness Over the Earth

#### *(Summi Pontificatus)*

October 20, 1939

*To Our Worshipful Brethren, the Patriarchs, Primates, Archbishops, Bishops, and others that have ordinary jurisdiction, being at peace and in communion with the Apostolic See,*

PIUS XII, POPE

*Worshipful Brethren, Peace and Our Apostolic blessing.*

IT has pleased God in His inscrutable Providence to entrust to Us, through no merit of Our own, the rank of Supreme Bishop and the burdensome anxieties of that office, in the course of this present year. Forty years ago, Our Predecessor of immortal memory, Leo XIII, in the dying days of last century and upon the threshold of the Holy Year, enjoined on the whole world the consecration of the human race to the divine Heart of Jesus.

It was with whole-hearted assent and with keen pleasure that We welcomed, as a message from another world, that Encyclical Letter of his, *Annum Sacrum*, at the very moment when We were entering upon the priestly office, and taking upon Our lips the words, *Introibo ad altare Dei*, as We made ready to perform the sacrifice of the altar. It was with burning enthusiasm that We made the guiding principles and inten-

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tions of that enactment Our own; an enactment made, under the impulse of God's Providence, by a Pope whose clear insight had revealed to him all the maladies of his age, whether open or latent, and the remedies they needed. We cannot refrain from expressing Our gratitude to the divine Will, for ordaining that this first year of Our Pontificate should be one which recalls the memory of that noteworthy event, which imparted so much happiness to the first year of Our priesthood. We willingly take this opportunity of seconding the pious ambitions entertained by Our Predecessor, and adopting the devotion so justly paid to the *King of Kings and Lord of Lords* as the initiatory prayer of Our whole Pontifical career. That devotion is the principle which inspires, the aim which regulates, all Our desires and hopes, all the endeavors We make as Teacher and as Shepherd, all the ready endurance of labors and of anxieties, which We devote to the spreading of Christ's kingdom and to that object alone.

Let us consider, in the light of eternity, the course of external events and the inner developments of men's minds during these forty years, let us measure the heights that have been reached in one direction, the falling away in another. As we do so, the meaning of that dedication of the human race to our King, Jesus Christ, shows ever more clearly in its true colors. We see how profound is its significance, how compelling is the trumpet-call it sounds to men, how it purifies them, how it elevates them, how it fortifies them by the holy comfort which it gives. We see, further, how admirably it is designed to bring healing to the whole commonwealth of humanity and to promote its true interests. Indeed, it seems to Us that this dedication brings a message of encouragement and of divine aid not only to the Church but to the whole human race. Mankind, all through these years, has lacked

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both inspiration and guidance; it has been driven from its true course; it has allowed itself to become engulfed in worldly aims, and has grown weary and wretched in the pursuit of nothing else. This devotion has brought a message to those many souls which in daily increasing numbers, were being tempted away from the faith of Jesus Christ, and even from the recognition and observance of the laws which He has given us. And that message has thrown down a challenge to the philosophy, so widely spread in our time, which can see nothing but reproach and folly in the gospel of self-denial preached by the sermon on the mount, and in the triumph of divine love achieved on the Cross. Long ago, the Forerunner of our Lord met the eager questioners of this time by proclaiming, *Behold the Lamb of God*, and warned them that *the Desire of all nations* stood unrecognized in their midst. So yesterday the Vicar of Christ addressed himself to the unbelievers, the waverers, the doubters, all those who either refused to follow, or followed feebly and half-heartedly, that glorious Redeemer who reigns through all the ages in His Church; pleaded with them, remonstrated with them, and cried out to them, *Behold your King*.

Day by day, the devotion to the Sacred Heart of Jesus has taken wider and deeper root in the minds of men. That result is due, not only to the consecration of the human race which was made at the end of last century, but also to the institution by Our immediate Predecessor of the feast of Christ the King. It has brought countless blessings to Christendom, it has been "a floodtide of happiness for the city of God." And what age has ever stood in more need of such blessings than ours? It has given birth to great improvements in mechanical science and in the outward comforts of life; but was there ever an age which suffered more from mental starvation, from

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a deeply-rooted impoverishment of the human soul? It has surely verified that clear prophecy in the Apocalypse, *Thou hast said, I am rich, I have prospered, I want for nothing, and dost not perceive that thou art wretched, pitiable, poor, blind and naked.*

There is no duty more urgent, Worshipful Brethren, than *to make known the unfathomable riches of Christ* to the men of our own time. There is no nobler ambition than to unfurl the standards of our divine King and let them take the wind, in the sight of men who have enrolled themselves under false colors; than to rally, in the joyful service of the triumphant Cross, those who have had the unhappiness to desert from it. We see an immense multitude of our human brothers and sisters who have been blinded by error, or charmed away by passion, or led into false paths by prejudice. They have wandered far from true faith in God and from belief in the saving Gospel of Jesus Christ. Who would not feel his heart glow with charity, who would not readily go out of his way to rescue them? We all belong to Christ's army, some holding rank among the priesthood, some among the faithful laity; all alike must feel impelled to mount guard more watchfully than before. We see the array of Christ's enemies growing ever more dangerously. We see the preachers of a lying doctrine at work. They either deny the saving truth and power of the Christian faith, or at least exclude it from all influence on human lives. Nay, their impiety goes so far, that they are not content merely to break the tables of God's law; they substitute another rule of life in its place, which utterly repudiates both the elements of morality set forth in the revelation on Sinai, and that divine influence which breathes upon us from Christ's Cross and from His sermon on the mount.

It is a matter of common observation and regret, that there

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are weaker brethren among whom these seeds of error produce a fatal harvest. Such persons, as long as they enjoyed peace and quiet, professed at least to be followers of Christ, though it were only in name. But when the time comes to stand their ground with dogged persistence, to make an effort, to endure, to make head against open or hidden persecution, they show themselves doubters, and cowards, and weaklings; they shrink from that worldly loss which the profession of the Christian religion imposes, and no longer find strength to follow the bloodstained footsteps of a divine Redeemer.

You will receive this Our first Encyclical Letter, Worshipful Brethren, on the approaching feast of Christ the King. May it bring to all, amid the disturbed conditions of the times we live in, such gifts of divine grace as may renew the fashion of men's minds with the power of the gospel; may the reign of Christ spread and flourish everywhere. The dedication of the human race to the Sacred Heart of Jesus, which will be made on that day with solemn observance and with special devotion, ought to rally the faithful of all nations to the altar of their Eternal King. They will adore Him there, they will make reparation for their own sins and for the sins of others, they will duly profess their undying loyalty to Him, and to His most holy law of truth and love. May all Christian people on this day draw deep draughts of heavenly grace; may that fire which Christ, our Lord, brought us from above renew its warmth and its light. May this grace be a cordial to those whose hearts are faint, those whose spirits are wearied and overborne, to restore health and vigor in them. May it be granted to those, too, who have no knowledge of a divine Redeemer, or have, to their cost, deserted Him. May countless millions of Christian folk offer their prayer to God

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on this solemnity, that *the light which enlightens every man coming into the world* may mark out for us with its brightness the path of salvation, and that grace from above may kindle and fan the desire for heavenly things in the restless hearts of those who have gone astray; that this desire may force them back upon Him, who even now, from the blood-stained throne of His Cross, is their most eager advocate, ready to be *the way, the truth, and the life* for them as for us.

It is, then, under the banner and under the sign of Jesus Christ the King that We lay this Encyclical Letter, the first of Our Pontificate, in all confidence and hope. We are certain that all our Lord's flock will carry out this duty in an eager conspiracy of good will. The dangers and anxieties We have encountered in these times of ours are such as to arouse the minds of Catholics to a sense of their common kinship, to refine and to sharpen the sense of that kinship as, perhaps, no other need has. Nay, among all those who believe that there is a God and follow Jesus Christ as their Leader and Master, they may well give strength to the reflection that a common peril, one and the same everywhere, hangs over us all.

This sense of common kinship among Catholics has been greatly increased, as We have said, by the dangers which surround us. It fortifies our minds by drawing them together, and nourishes our resolution to achieve victory. It has been a welcome refreshment and a supreme consolation to Us in these days during which, with faltering steps but with undiminished confidence in God, We have taken due possession of the See which Our great Predecessor had left widowed.

Our mind still carries a lively remembrance of those expressions of homage which came to Us spontaneously when We attained to the dignity of the Supreme Bishopric, and when,

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in due form, We received the outward symbols of it; expressions whose aim it was, to set on record the devotion of Our sons towards the Church and towards the Vicar of Jesus Christ. And We cannot refrain, Worshipful Brethren, from thanking you and all those who have part in the Christian family, for the evidences of love, reverence, and unshaken loyalty towards the Roman Bishop that reached Us from every side. They gave full recognition to that quality of Head Priest and Supreme Shepherd which God's will has bestowed upon him; being addressed indeed, not to Our own unworthy person, but only to that very high and important office, to whose burden Christ our Lord was then calling Us. We had begun to feel already the difficulty of sustaining the weight laid upon Us by the supreme power God's will had entrusted to Us. And it was a great consolation to Us to see such abundant proof of the indivisible unity which reigns in the Catholic Church; a unity which may be compared to a wall or rampart, that attaches itself more surely and more closely to Blessed Peter's impregnable citadel, in proportion as the boastful power of Christ's enemies makes greater head.

This general acknowledgment of Catholic unity and of that God-given bond which unites the nations in kinship, made in the presence of their common Father, seemed to bring with it hopes that were all the richer and happier, for the ominous times that were then overshadowing the fortunes and the minds of men. These gracious memories sweetened for Us those first months of Our Pontificate, even while We had to undergo the labors, the anxieties, and the perils which grow like thorns about the path of Jesus Christ's mystical Bride.

Nor must We forget to say how welcome were the good wishes and prayers of others who do not belong to the visible framework of the Catholic Church. In their generosity and



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honesty they could not bring themselves to forget all those links which bind them to Us, our common love of Christ's person, our common belief in God. Let them accept this expression of Our grateful goodwill. We commit them, one and all, to God's care and God's guidance; and We give them the solemn assurance that the one aim which inspires and directs Us is that of constantly following the Good Shepherd's example, so that We may lead all into that happiness which alone deserves the name, so that all *may have life and may have it more abundantly*.

And here We wish to record Our especial gratitude to those august Emperors and Kings, to those heads of states and public authorities, who, in the name of nations which are on friendly terms with the Apostolic See, offered to Us on this occasion the kindest marks of their respect. It gives Us great pleasure, in this first Encyclical sent out to the whole world, to be able to include Italy among them. Italy, always a fruitful seed-ground for the Catholic faith which the Prince of the Apostles planted there, has, since the Providential signing of the Lateran treaty, held a place of honor among the states which have regularized relations with the Roman Bishop. "The peace of Christ restored to Italy" by these undertakings has shone out like a happy dawn, holding out the promise of peace and brotherhood in church and state alike. It is Our earnest prayer to God that this peace, still bringing calm days with it, may find its way into the hearts of all the Italian people, Our near neighbors, who share the very air We breathe; may be a refreshment and a nourishment and a hidden source of strength to them. It is Our wish and Our constant prayer that this people, so dear to Us and to Our Predecessors, may loyally return to its great religious traditions, and so, sheltered by the divine protection, may experi-

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ence more and more the truth of those words uttered by the holy Psalmist, *Blessed is the people that has the Lord for its God.*

That event, worthy of imperishable record, has produced for Italy and for Christendom at large a new and a fortunate situation, both in the temporal and in the spiritual order, ratified by solemn undertakings. We never realized so fully the concord which it has brought, as when We first stretched out and lifted up a Father's hands from a throne raised on the outside of the Vatican, to bless with all Our heart that Rome which is the seat of the Supreme Bishopric and Our own beloved birthplace, that Italy which now has treaty relations with the Catholic Church, and ultimately all the nations of the world.

Christ, who has made Us His Vicar, in an hour of great decision, when He stood before the man who represented what was then the highest authority on earth, uttered those noble words, *It was for this that I was born, it was for this that I came into the world, to bear witness of the truth; everyone that is of the truth, hears my voice.* To bear witness of the truth is the highest debt We owe to the office We hold and the times We live in. We are bound to fulfill that duty with all the firmness of an Apostle. And this involves exposing and rebuking men's errors and faults in a way which will make it possible to prescribe for the evils We have diagnosed: *You shall know the truth, and the truth will make you free.* In the fulfillment of this task, We shall not be swayed by human or earthly considerations. We shall not allow diffidence, or disagreements, or rebuffs to interfere with Our undertaking; We shall not be deterred by the fear that others will fail to recognize or will distort Our motives. Only, in do-

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ing Our part with all diligence, We shall be governed by a motive of fatherly love; such love calls upon Us to feel the liveliest distress over the faults and failings of Our children, and at the same time calls upon Us to exhibit suitable remedies for them. We shall be imitating that divine Model of all Shepherds, Christ Our Lord, who loves us while He enlightens us, *carrying out the work of truth in charity.*

The beginning of all the troubles which are driving this age of ours by a headlong course into spiritual bankruptcy and impotence for virtue, is the impious attempt to dethrone Christ. There are men who repudiate the law of truth which He has given us, who reject the commandments of that love, whose gentle breath inspires and invigorates all His leadership of us. The only means by which men can be brought back into the way of salvation are reverence for Christ on His royal throne, recognition of His kingly rights, and the restoration both of the individual and of society to the obedience which they owe to the law of Christian truth and charity.

Even as We write these lines, Worshipful Brethren, the terrible news come to Us that, in spite of all the prayers We offered to avert them, the fires of war have been lit. The pen might well drop from Our hand, when We reflect on the countless calamities which are overtaking those who till now, in their private lives, enjoyed some humble measure of prosperity. Our heart sickens, as a father's heart must, at the prospect of the harvest which will grow up from the dark seeds of violence and animosity, for which war is now tracing furrows in blood. And yet, as We think of the bitter troubles that are now brewing, and shudder at the thought of worse troubles to come, We feel it Our duty all the more to direct men's minds and hearts, where goodwill is still to be found amongst them, towards Him who alone can bring salvation

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to mankind. His hand, merciful and almighty, can check the raging of this tempest. His truth, His love, can enlighten the understanding and kindle the resolve of those many who are now tossed upon the waves of error, the tide of reckless self-love, the waves of animosity and strife. They must be brought back, they must be formed anew, to the holy pattern and spirit of Jesus Christ.

Perhaps there is even room for hope—God grant it may be so—that these calamitous times of ours will alter for the better the outlook and the principles of many who need it. Hitherto they have trusted blindly in the false notions current in our day, and so walked lightly and heedlessly on an uncertain road that was full of pitfalls. Many of them have attached little importance to the influence which is exercised at all times by the Church's pastoral care in moral and religious education. Now perhaps they will have a better appreciation of, and attach a higher value to, those warnings of the Church which they neglected in times of ease and safety. The present difficulties and distresses are so striking an argument for the Christian philosophy, that they may well point men's minds towards the truth as nothing else would. This mass of errors, this sink of doctrines which repudiated the Christian name, has produced its results; and those results are so poisonous as to constitute a damning indictment of the opinions in question, too cogent to admit of any refutation by argument based on reason.

Sometimes, when human hopes cheat us and fail us, divine grace dawns on our troubled spirits; we feel it as *the Lord's passing-by*; we hear our Redeemer say, *Behold, I stand at the threshold and knock*, and doors are opened to Him which at any other time would have remained shut. God is Our witness with what deep pity, and at the same time with what

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holy congratulations, We contemplate the position of such persons—those who have tasted those bitter fruits, and now feel a longing for truth, and justice, and the peace of Christ rise in their hearts. Yet Our heart is inspired with nothing but love for those others, on whom the heavenly light has not yet shone. It is Our fervent prayer before God that something of that illumination which turned a Saul into a Paul long ago, and has constantly showed its mysterious influence in times of difficulty for the Church, may be communicated to these minds which disregard Christ, or despise Him.

Our purpose here is not to set forth a full refutation of these errors We have mentioned, a thing We intend to do if some future occasion permits, when the attention of the world is not distracted by upheavals and disasters. All We intend is to make certain observations upon their nature.

Today, Worshipful Brethren, the false views held in earlier times have been amalgamated with new inventions and misconceptions of the human mind. And this perverse process has been pushed so far that nothing is left but confusion and disorder. One leading mistake We may single out, as the fountainhead, deeply hidden, from which the evils of the modern state derive their origin. Both in private life and in the state itself, and moreover in the mutual relations of race with race, of country with country, the one universal standard of morality is set aside; by which We mean the natural law, now buried away under a mass of destructive criticism and of neglect.

This natural law reposes, as upon its foundation, on the notion of God, the almighty creator and father of us all, the supreme and perfect law-giver, the wise and just rewarder of human conduct. When the willing acceptance of that eternal Will is withdrawn, such willfulness undermines every prin-

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ciple of just action. The voice of nature, which instructs the uninstructed and even those to whom civilisation has never penetrated, over the difference between right and wrong, becomes fainter and fainter till it dies away. Nothing is left to remind us that we shall one day have to give an account of what we have done well or ill, before a Judge from whom there is no appeal.

As you know, Worshipful Brethren, the reason why the principles of morality in general have long since been set aside in Europe is the defection of so many minds from Christian doctrine, of which Blessed Peter's See is the appointed guardian and teacher. As the centuries rolled over Europe, its nations were welded together by that doctrine, and it was the Christian spirit which formed them. Ennobled by the Cross, humanized and civilized by its influence, they reached such a high level of statesmanship and of citizenship that they could pass on the lesson they had learned, in its various forms, to the other nations and countries of the world. Then a time came when many of the Christian family separated themselves from the infallible teaching of the Church; and it was after that that they went, alas, even further, and rejected the very doctrine of our Saviour's divinity, which is the fountain and the focus of all Christian teaching. In doing this, they were hastening on a general deterioration and decline of the religious idea.

The Gospel tells us that when Christ our Lord was nailed to His Cross *there was darkness over all the face of the earth*. It was a mournful parable of what has happened before now and continually happens, when men lose their faith in religion. A darkness falls on them; and in their blind self-confidence they banish their divine Redeemer and make Him an outlaw from their daily lives and still more from the life of

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the community. They weaken their sense, not only of belief in Christ but of belief in God. The result is, that all the rules and canons of common morality, by which private and public life has been regulated hitherto, fall into disuse. The cries and maxims of laicism, as it is called, become the basis of all civil relations—a process which now sets in more actively every day, and is greeted with nothing but congratulation. This goes so far, that the individual citizen, the life of the family, and the commonwealth as a whole are all removed from the kindly, wholesome influence of God and of His Church. Then, day by day, the symbols and the symptoms of those errors which corrupted the heathens of old, declare themselves more plainly and more lamentably. And all this in parts of the world where the light of Christian civilization has shone for centuries; "Darkness came on when they nailed Jesus to His Cross."

Many, doubtless, in thus abandoning the commandments of Jesus Christ, failed to realize that they were being cheated by a plausible imitation of truth, tricked out with fine phrases. This rejection of Gospel teaching was cried up as emancipation from a yoke of slavery. They did not guess what would follow, when the truth which sets us free had been exchanged for the lie that makes slaves of us. In repudiating God's law, so fatherly, so infinitely wise, and Christ's commandments, breathing of charity, uniting men together and drawing their minds to things above, they did not reflect that it would mean handing themselves over to a capricious ruler, the feeble and groveling wisdom of man. They boasted of progress, when they were in fact relapsing into decadence; they conceived that they were reaching heights of achievement when they were miserably forfeiting their human dignity; they claimed that this century of ours was bringing

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maturity and completion with it, when they were being reduced to a pitiable form of slavery. They had not the wit to see that any human effort to substitute for Christ's law some base model of it, must prove altogether empty and unfruitful; *vanity was the end of their designs.*

When faith in God and in our divine Redeemer grows weak and numb, when the illumination that comes from the universal principles of uprightness and honor is clouded in men's minds, what does it mean? It means that the only possible foundation of peace and permanence has been undermined, the foundation upon which the ordering of our actions and opinions, public and private, must rest. If we lose that, nothing can breed or preserve prosperity in a commonwealth.

It is beyond question, that when the nations of Europe were still bound together by that common tie which observance of the same Christian law and tradition engenders, there were quarrels, there were revolutions, there were wars which brought havoc with them. But it is doubtful whether there has ever been an age like the present, an age in which men's spirits were so broken by despair, so busily alive to the difficulty of providing any remedy for their disorders. In earlier times, men had a clear consciousness of what was right and what was wrong, what was allowable and what was forbidden. Such a consciousness made agreement easier, curbed the fierce appetites that had been aroused, opened and paved the way for an honorable settlement. In our day, discords arise not merely from the violent impulses of an ungoverned temperament, but more commonly from a confusion and a revolt in the depths of the human conscience. It is this which allows all the canons of private and public honesty and decency to be overthrown in our light-hearted modern fashion.



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The errors which proceed, as from a poisoned well, from this neglect and repudiation at once of religion and of morality, are manifold and differ widely in their character. But there are two of them, Worshipful Brethren, to which We would especially draw your earnest attention, because they make peace among nations precarious, uncertain, and well-nigh impossible.

The first, disastrously widespread in our day, consists in losing sight of that kinship and love which ought to bind human beings to one another. Such love is called for by our common human origin; it is called for by our common possession, whatever race we belong to, of the reasoning faculty by which man is distinguished. And it is further enjoined on us by that sacrifice of Redemption, which Christ our Lord offered to His Eternal Father for the salvation of souls.

The very first page of Holy Scripture records, with that nobility of phrase which is native to it, that God crowned the work of creation which He had begun by making *man in His own image*. The Bible further teaches, that man was enriched with supernatural gifts and properties, destined for a mysterious and eternal happiness. It tells us moreover that the rest of the human race took its origin from the marriage of the first man with his partner. It describes to us, with vivid and significant wealth of detail, how mankind was divided into various nations or tribes, scattered throughout the different parts of the world. And how, even when His creatures were guilty of a wretched apostasy from their Creator, He would not abandon His fatherly care of them, but determined, in the decrees of His divine mercy, to unite them again to Himself at a later time, by a covenant of friendship.

The Apostle of the Gentiles was the great champion of this truth which represents all men as bound together by the

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brotherhood of a single family. He tells the Greeks that God *made of one blood the whole race of men, to dwell upon all the face of the earth, determining the periods and the regions of their habitation on it, so that they might search for God.* All this gives us, in a remarkable way, direct insight into the unity of the human race. We see it as one in its common origin from the hand of a Creator: *One God and Father of us all, who is above all and reaches through all and dwells in all of us.* We see it as one in its composition, involving the union of a body with an immortal, spiritual soul; as one in the proximate end which is assigned to all of us, and in the common duties we are called upon to perform in this life. We see it as one in sharing a common habitation, this world of ours, whose resources every man has a natural right to enjoy, in so far as they are needed for his preservation and his self-development. We see it as one in the possession of a common supernatural end, God Himself, to which we must all direct our actions, and in the means He has given to all of us in common, enabling us to reach that end at last.

The same Apostle of the Gentiles proves the unity of the human family from those links which bind us to Him who is the image of the invisible God, Jesus Christ, in whom *all things were made.* He proves it from the fact of our common Redemption; telling us how Christ through His bitter Passion restored to us God's friendship, as it had been ours at first, and reconciled God to men: *there is only one God, and only one mediator between God and men, the man Christ Jesus.*

And He, that same negotiator of all our peace and salvation, when He was preparing to make the supreme sacrifice of Himself, uttered in the silence of the Cenacle some words which were designed to draw the bonds of friendship closer

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between God and the human race; words which, echoing down the centuries from those sacred lips of His, spur on our hearts, unloving as they are and soiled with hatreds, to heroic deeds of charity, *This is my commandment, that you should love one another as I have loved you.*

These utterances of eternal truth are the charter and the close bond of our human oneness, secured by the love of God and of our divine Redeemer, to whom, one and all, we owe our salvation, *for the building up of Christ's body, so that we may all attain to the unity which lies in faith and in the knowledge of God, reaching perfect manhood, the full stature of Christ.*

That means that we ought not to think of this unity which we find existing, *de jure* and *de facto*, in the human race, as the unity of a heap; the individual citizen is not one grain of sand among countless other grains of sand. The members of a commonwealth are bound together by an order which is carefully fitted together and disposed; their need for one another is mutual, and affects this one or that at one time more than another; and the whole is regulated by their natural, that is by their Providential, instincts and destinies. And as nations become more civilized, they become more highly differentiated in their ways of life and of managing their affairs. That is no reason why they should renounce the unity of the human family. Rather, they should enrich that family by making their own contribution to its variety, according to their several endowments. They should exchange mutually, the advantages they enjoy; and that is a thing which can only be done satisfactorily, where a lively, burning charity unites us all in a common brotherhood, as sons of the same Father and men redeemed by the same divine Blood.

The Church of Jesus Christ is the repository of His wis-

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dom; she is certainly too wise to discourage or belittle those peculiarities and differences which mark out one nation from another. It is quite legitimate for nations to treat those differences as a sacred inheritance and guard them at all costs. The Church aims at unity, a unity determined and kept alive by that supernatural love which should be actuating everybody; she does not aim at a uniformity which would only be external in its effects, and would cramp the natural tendencies of the nations concerned. Every nation has its own genius, its own qualities, springing from the hidden roots of its being. The wise development, the encouragement within limits, of that genius, those qualities, does no harm, and if a nation cares to take precautions, to lay down rules, for that end, it has the Church's approval. She is mother enough to befriend such projects with her prayers, so long as all is done without prejudice to those duties which the common origin and the common destiny of the whole human race impose upon us.

Indeed, she could give no better proof of this than the great care with which, at all times, her missionaries have acted. She looks upon the principle in question as the guiding star which she must never lose sight of in the pilgrimage of her apostolate. The missionaries of the divine word devote years of patient labor to the study of conditions; they spare no effort to understand the civilization and the institutions of the people they are dealing with; and then they try to cultivate and develop the individual gifts of that people in such a way as to secure the richest possible harvest for the gospel of Jesus Christ. Anything in the national customs that is not indissolubly bound up with superstition and false doctrine is always carefully considered and, if possible, preserved intact. In a particular case of this kind, which called for prudence and wise treatment, Our Predecessor generously adopted a

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view which marks him out and will always mark him out as a great intellect and a great lover of souls. It is hardly necessary to tell you, Worshipful Brethren, that We intend to follow, without hesitation, the same course. All those who embrace the unity of the Catholic Church, whatever their race or their speech, may rest assured that they will have the full rights of sons in this house of our common Father, in which all live by the law and in the peace of Jesus Christ. That this principle of equitable treatment may be brought gradually into operation, candidates are being chosen from the various native races to fill up, gradually, the episcopal and priestly ranks in their own countries. We hope to give practical proof of Our intentions in this matter, on the coming feast of Christ the King, when We mean to confer the episcopal dignity on twelve priests who have been chosen out to be, as it were, the representatives of their various nations.

Bitter contentions are dividing the minds of men at this time, and rending the unity of the human family. At this time, then, all Our children, scattered throughout the world, shall have proof that the teaching, the practice, the mind of the Church is unchanged. She can never recede from the position taken by the Apostle of the Gentiles, when he wrote: *Clothe yourselves in the character of the new man, the man who is continually being renewed into a state of fuller knowledge, to correspond with the image of his Creator; with whom there is neither Gentile nor Jew, neither circumcision nor uncircumcision, no barbarian and Scythian, no slavery and freedom, but Christ is all things and in all things.*

It is well to insist here that this sense of universal brotherhood, which Christian teaching awakes and keeps alive in our minds, is not opposed to the love of a man's country and of the glorious memories it has for him. It does not forbid a man

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to work for the promotion of his country's prosperity and of the advantages which it lawfully enjoys. This same Christian teaching assures us that God has established an order of charity which binds us to love better and to cherish more those who are bound to us by special ties. And our Divine Master Himself made this clear to us by His own example; He broke out into expressions of special love for the land of His own birth, shedding bitter tears over the approaching fall of the Holy City. But love of country, a thing which in itself has every right to be encouraged, must not interfere with, must not take precedence of, the commandment to show Christian charity towards all men; a commandment which makes our fellow-creatures generally and their interests take a place in the sunlight of our peace-making love.

The Christian teaching We have thus described has naturally made a remarkable contribution to development in the spiritual and in the temporal spheres, both at once. Those who proclaimed it have been men fired and influenced by divine inspirations. On the one side, they have tamed and cultivated soil hitherto untilled; they have done their best to withstand the ravages of disease. On the other side, their principal care has always been to raise up the minds of those who were under their charge to higher things; their influence should be used to lead men up to those heights of perfection, from which they could look down on their earthly surroundings as lost in the simple vision of God. They raised monuments and churches, which show clearly what heights of artistic achievement could be reached under the inspiration which Christian perfection gives. At the same time, their main task was to make human beings, learned or unlearned, noble or simple, into living temples of God, and branches of the vine which is Christ. It has been theirs to hand down to

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succeeding ages the documents of ancient learning and the treasures of ancient art. But meanwhile, the chief of their effort was devoted to imparting the gifts of eternal wisdom; that wisdom which makes men children of God by grace, and so links them together in friendliness and in brotherhood.

We have spoken, Worshipful Fathers, of the many grave disorders which overtake the peaceful lives of nations, when they lose sight of that law which prescribes charity towards one and all, thus quenching animosities, narrowing the area of disagreements, and cementing, as nothing else can cement, the bonds of peace. There is a second error which, beyond all doubt, has equally baneful results for all nations, and for the general commonwealth of humanity. It is the error of those who impiously endeavor to dissociate the civil authority from any connection at all with the Divine Being; forgetting that the community quite as much as the individual depends upon Him as its first author and its supreme governor. What makes it worse is, that in doing so they seek to dispense the civil authority from observing any of those higher laws which have their origin in God. They allow it the fullest possible liberty of action; and that liberty of action is conceded to frail and fallen human wills, restrained by nothing but the human maxims which are dictated by the accidents of history and by economic needs.

The divine authority, and the influence of its laws, thus set aside, it necessarily follows that the civil power usurps those absolute and irresponsible rights which belong to the Creator alone. Thus voted into the privileges of Omnipotence, it treats the state, or the general body of the citizens, as the end to which all human actions must tend and the rule by which all legal and moral questions must be judged. It will allow of

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no appeal to the dictates of natural reason, or of the Christian conscience.

We fully admit that these erroneous principles of speculation do not always or universally exercise the baneful influence on morals which might be expected of them. The habit of Christian living handed down by their ancestors through the centuries has shaped the fashion of men's minds, and struck deeper roots in them than they knew. Nevertheless, the fact is one deserving our constant and serious attention, that no order of society can have more than a weak and precarious hold if it rests entirely on human foundations; if it has nothing better than earthly prudence and calculation to administer it, no force or sanction behind it except coercion.

What happens where men deny the dependence of human rights upon divine rights, where no appeal is allowed except to the shifting phantom of earthly authority, where powers are claimed for the state which are entirely without responsibility, which are governed in their exercise by considerations not of justice but of interest? Human law itself, in its bearing on men's lives, necessarily loses all its inner hold over their consciences. When that goes, human law itself no longer receives any real recognition, is no longer in a position to call on the citizen to make sacrifices.

Sometimes a civil power which in fact is based on a precarious foundation of this kind, does meet with material successes, through chance or through the special conditions of the moment. It commands the admiration of shallow minds. But there is an inevitable law which will take its vengeance in the end. The law, that is to say, that no institution can escape from ultimate ruin which depends in the last resort on a want of proportion; which has not a real backing, based on uprightness and honor, to cover the currency of its material suc-



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cess. This want of proportion must always be present, where the civil power either denies or discounts the authority of that Supreme Law-giver, who in entrusting power to the rulers of earthly states, sets a limit to their enjoyment of it.

Our learned Predecessor, Leo XIII, in his Encyclical *Immortale Dei* has explained the purpose for which the Creator of the world instituted the authority of the state. It exists, he says, to govern the commonwealth according to the prescriptions of an order of things which is immutable, because it reposes on the universal laws and principles which govern it. If it does that, it will help the individual human being to achieve his own perfection in this present world, in all that concerns his physical, mental, and moral well-being, and so promote his attainment of his supernatural end.

The state, then, has a noble function: that of reviewing, restraining, encouraging all those private initiatives of the citizen which go to make up the national life, and so directing them to a common end. But that end is not to be determined, as in its primary definition, by any man's arbitrary will, or even by the material prosperity of the civil society itself. It is determined by the duty of aiding man to the attainment of the perfection which is natural to him. The state itself is ordained by the Creator as a means and a protection for him, to that end.

Whoever considers the state to be the end towards which all is directed, to which all must bow, is of necessity an enemy and an obstacle to all true and lasting progress among the nations. That is true, whether this unlimited competence has been entrusted to the ruling power in the state by a decree of the nation or of some class within the nation, or whether that power has simply usurped the right to rule, regarding

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itself as the all-competent master of the situation, responsible to nobody.

If the state takes over and claims for itself all the enterprises of private industry, it forgets that those enterprises are regulated by a multiplicity of rules and standards which are peculiar and private to themselves, and contribute to the due achievement of their purposes. The result is public loss, arising from the damage done to these private enterprises when they are removed from their natural sphere, which is that of private responsibility and private risk.

A special danger arises from such habits of thought and action. It is that domestic life, the primary and indispensable cell of human society, with all its claims and interests, is thrown into the background; it is regarded as having no existence except in relation to the government of the country. Men come to forget that they and their families have a priority over the state in the natural order of things, and that a divine Creator has endowed both with their proper rights and powers, destined both for their several functions, corresponding to the fixed exigencies of nature.

In the view of those who hold by these speculations, the education of the young has no longer the aim of shaping and fostering their powers of body and mind in the way most conducive to their well-being. Its aim is rather to induce in them and to awaken in them by every possible means a kind of civic sense, which is held to be indispensable for the political future of the country. And so, whatever furniture of the mind brings with it feelings of honor, of dutifulness, of kindness, is counted useless in comparison; its influence is only to depress and unnerve the robust vigor, we are told, of the youthful temper.

We see, then, growing up under Our very eyes the dan-

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gers, the crises which We have good reason to apprehend in the future as well as for Our own age. They spring from the weakening and the gradual abolition of all the privileges of family life. And we hold it to be Our part, out of respect for the duty which Our responsible position claims of Us, to defend those privileges loyally and unmistakably. The life of the family is, beyond doubt, the thing which suffers most from the great poverty of our times, whether in material or in spiritual things, and from the countless errors which are its miserable consequence. Men suffer under a daily burden of difficulties and hardships, under a want of means which threatens to outdo all the experience of the past; and the reasons for it are often past detection. Such inflictions could not be borne without a strength and nobility of mind which must provoke universal admiration. Priests who have the pastoral care of souls can see the hidden places of the human conscience, are the confidants of many tears shed by mothers in secret, of the hidden griefs, the countless anxieties, experienced by many fathers of families, symptoms of which our public documents say, because they know, nothing. Such priests are watching with apprehensive eyes the formidable growth of this load of human misery. And no one knows better than they what hidden forces of wickedness there are, whose one aim is to exploit these hardships in the interests of revolution, forces that are only waiting their opportunity to carry out the godless designs they have set before themselves.

No prudent and sensible man, in these desperate conditions, would deny to the civil power ample and extraordinary powers to deal with this situation and to remedy the miseries of the poor. But God's law, imposed in the moral order, bids us carefully distinguish, in the interests of the common good, what is the right and what is the wrong way of meeting the

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needs of the moment, what necessity does and what it does not demand of us.

And, in proportion as the civil power lays heavy burdens on men's shoulders, expects great sacrifices from individual citizens and from the units of private life, in that proportion it must take good care to keep the rights of the human conscience unfringed. It can demand of them the loss of money or of blood, not that of a soul which God has redeemed. Almighty God has entrusted to fathers and mothers of families the duty of providing for the best interests of their several children, in this life and in the life to come; and moreover, of educating them in the true principles of religion. That is a right which no man can usurp, without the gravest injury to natural justice. Such education, to be sure, aims at arousing and urging the minds of the young to a sense of the high duties which they owe to patriotism; duties, whose exact and cheerful performance is the only test by which their active patriotism can be shown. But any training of the young which neglects, of deliberate purpose, to direct their minds towards a heavenly country as well, does a grave wrong both to the souls of those who are concerned and to the rights (which are also the duties) of the Christian family. It has gone beyond the bounds of its own commission, and the situation is one which calls for remedy in the interest of the public welfare. Such secular education may seem to those, who take the responsibility for it, a source of hardihood and vigor; but the events which lie before us will prove the fallacy of such an estimate. Any training of young minds which neglects or repudiates the feeling and the spirit of the Christian religion is a crime of high treason against Him, who is *King of Kings and Lord of Lords*. As throwing an obstacle in the way of Jesus Christ's divine invitation, *Suffer the little chil-*

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*dren to come to me*, it is destined to reap a bitter harvest.

Meanwhile, the civil authority which relieves the parents of the anxiety which they feel about this danger, and restores their rights to them, evidently fosters the peaceful existence of the commonwealth, and lays a sure foundation for prosperity in the future. The souls of those children whom God has given, justified at the font and marked with the royal sign of Christ's cross, are a sacred treasure over which the divine love keeps jealous watch. That same divine Redeemer who had bidden His apostles suffer the little children to come to Him, full as He was of mercy and kindness, yet knew how to threaten the fiercest punishment to those who scandalized His little ones, so well loved, by giving them a bad example. And what kind of scandal would be more iniquitous, could do more harm to such children or be a worse augury for their future, than a training which points them to a wrong goal, far from that Christ who is "the way, the truth, and the life"; which secretly or openly encourages them to turn their backs on their divine Redeemer? That divine Redeemer, from whom the young of today and tomorrow are being cruelly filched away, is He who has received all authority from His Eternal Father; He who holds the fortunes of all states, all peoples, all nations, in His hand. To Him only it belongs to shorten or lengthen the duration of them, to bring them to affluence and honor. Only one thing enjoys immortality in this world of our experience; it is the human soul. And the educational system which fails to keep intact the sanctities of Christian family life, God-protected sanctities, which tries to overthrow the foundation of them and to bar the way, forbidding the young to *drink with joy the waters that flow from the Saviour's fountain*, which preaches apostasy from Christ and His Church, cries

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it up as if it were the test of loyalty to some class or race ideal, will beyond all doubt seal its own condemnation; in due time it will experience the indefeasible truth of the warning given by the inspired prophet, *Those who depart from thee shall be names written in sand.*

This notion, Worshipful Brethren, which assigns unlimited powers to the state, is not only an error that brings fatal consequences to the internal life of a society and to their chances of healthy progress; it is equally disastrous to the relations of peoples with one another. It breaks the bonds which ought to unite commonwealths, it robs international law of all its vigor, it makes them almost incapable of living together on terms of peace and goodwill.

Mankind, by a divinely appointed law, is divided into a variety of classes; by the same law, it is divided into a variety of peoples and states. These do not depend on one another, so far as the ordering of their internal affairs is concerned. But they are bound by mutual obligations in law and in moral right; they form a vast community of nations, which is designed to promote the general good of the race. They are governed by special rules, which preserve unity amongst them and advance, from day to day, their happiness.

It must be manifest to everybody that the claim of absolute, irresponsible powers for the governing body in the state, is inimical to this ingrained law of our nature, and summarily rejects it. Such powers, it is equally plain, put all the bonds which unite one country with another at the mercy of a capricious despotism. They leave no room for honest agreement between men's minds, and for the organization of mutual assistance. Nothing else is demanded, Worshipful Brethren, by any international understanding which is to be properly

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guaranteed and reasonably secure of permanence, nothing else is demanded by the need for fruitful alliances, than a due recognition of the basic principles of international law, and a determination to abide by them. And these principles enjoin that each nation shall be allowed to keep its own liberties intact, shall have the right to its own life and economic development; further they enjoin that any pact which has been solemnly ratified in accordance with the rights of nations shall persist, unimpaired and inviolable.

If nations are to live at peace together, if they are to be bound by clearly defined obligations to one another, the first requisite is mutual confidence. There must be general persuasion that an oath given will be kept sacred by both parties, a general acceptance of the maxim that *wisdom is a better thing than weapons of war*. And, moreover, all must be prepared to have their case looked into and discussed at leisure, instead of betaking themselves hurriedly to violence or threats as the solution of the difficulty. And this especially, where delays, disputes, problems, changes of front have hindered the progress of negotiation; such obstacles do not always arise from bad faith, they are often due to changed circumstances or an unexpected clash of interests.

It is clear enough what is meant, when the rights of nations are altogether excluded from the scope of the divine law, and made to depend on the caprice of individual rulers as their sole sanction. It means that those rights are being dethroned from all the estimation, from all the security which they enjoy, and are being left at the disposal of hasty minds, intent on public or private advantage, dominated by no other motive than to assert their own rights, and reject those of others.

This reservation must always be made, that in the course of time new situations may arise, which were not foreseen

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and perhaps could not be foreseen at the time when the pact was made. In that case, either the whole agreement or some part of it may have become, or may seem to have become, unjust to one of the contracting parties, or there may be undertakings which now would bear too hardly upon that party, or be altogether impossible of fulfillment. In such a case, the obvious expedient is to take refuge as soon as possible in a full and frank discussion of the difficulty, so that the old pact can be suitably altered, or a new pact substituted for it. It is quite a different thing to regard all signed pacts as written in water, assuming to oneself the tacit right of breaking them at one's own discretion, whenever self-interest demands it, without consulting or without having any regard for the other contracting party. Such behavior can only deprive nations of the spirit of confidence which ought to exist between them, it is utterly subversive of the natural order, and leaves nations and peoples severed from one another by deep rivers of distrust.

Today, Worshipful Brethren, all minds are aghast to contemplate the mass of misfortune which has been so unhappily brought upon us by those errors and false standards of which we have been speaking, and by the effects which flowed from them. The illusion of our boasted progress, which had such attraction for many minds, has quite vanished. The threat of ruin hanging over their heads is making men rub their eyes as if half-awakened from sleep; the prophet's saying has come true again, *Listen, you that are deaf, and look, you that are blind*. What seemed to be orderly progress was in reality nothing better than general confusion, a confusion of mind which affected even the principles of morality. The new morality, divorced from all connection with a divine law, had poisoned every department of human activity.



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But perhaps it is time to turn our eyes to the future, instead of the past; what lies before us? Those who hold the fate of kingdoms in their hands assure us that, once the bloodthirsty discords of the present moment have been laid aside, they will introduce a new order of things, based on a foundation of justice and economic settlement. But is it really to be a different, is it really to be (what is more important) a better and a happier age? At the end of this war there will be fresh pacts, fresh arrangements of international relations. Will they be conceived in a spirit of justice and fairness all round, in a spirit of reconstruction and peace, or will they disastrously repeat our old and our recent failures? Experience shows it is but an empty dream to expect a real settlement to emerge at the moment when the conflagration of war has died down. The day on which victory dawns may bring triumph to him who has won it, but there is danger for him in that moment; a new conflict has begun, this time between the angel of justice and the devil of coercion. The heart of the victor is often hardened; calm views and long views are mistaken for weakness and indecision. The heady sympathies of the crowd, excited by all the losses and miseries they have endured, often have a stupefying effect on those who are responsible for conduct of affairs. They are asked to shut their ears to the voice of clemency and justice, which is lost and drowned in the terrible cry of *Vae victis!* If this is the atmosphere in which plans are made and quarrels are judged, it may well be that nothing results but injustice, with a thin coat of justification to disguise it.

It is not from outward pressure, Worshipful Brethren, it is not from the sword that deliverance comes to nations; the sword cannot breed peace, it can only impose terms of peace. The forces, the influences, that are to renew the face of the

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earth, must spring from men's hearts. We are hoping for a new order of things, which will govern the life of peoples and adjust their mutual relations, when these unnatural conflicts, these cruel butcheries, have died down at last. This new order must not be founded on the shifting standards of right and wrong, treacherous as quicksands, which have been arbitrarily devised to suit public and private interest. It must stand firmly based on the immovable rock of natural law and divine revelation. From these the giver of laws must derive his principle of balance, his sense of duty, his gift of prudence; if they are forgotten, the line which divides a legitimate from an unjust use of power is all too easily overstepped. It is only if he acts thus, that the awards he makes will have any intrinsic stability, such as the august sanctions of religion can give; if he acts otherwise, it will be found that they have been dictated by self-interest and greed.

The troubles from which our age is suffering may be put down partly, no doubt, to the disturbing effects of economic maladjustment, partly to the competition between nations, each striving to get its fair share of the means God has given them for maintaining their life and developing their culture. But the root of them lies far deeper than that. The root of them is to be sought in the contrast between religious faith and the opinions which have been embraced, the standards which have been adopted, by the modern world. Those opinions, those standards are corrupted at their source, because the people of the world are slowly losing touch with the principles of right dealing, with the unity of Christian faith and doctrine, which the untiring beneficence of the Church once instilled into them. The re-education, the remolding of the human race, if it is to produce the effects expected of it, must be informed first and foremost by a religious inspiration. It

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must spring from the doctrine of a divine Redeemer, as its only possible fountain-source; it must be effectively governed by a whole-hearted spirit of justice; charity must be its crowning completion.

A renewal of men's minds, proportioned to the changed circumstances and changed needs of our time, is the task of the Catholic Church, which has the duties of a mother to us all. She must preach the Gospel entrusted to her by her divine Founder with all its lessons of truth, justice, and love. She must make it her business to ensure that these lessons strike deep and abiding root in men's hearts. This is a really noble and fruitful work, really calculated to secure the interests of peace; nothing could be more productive, nothing better suited to her high mission. It is a work whose urgency and vast extent threaten to break the spirit of all ranks in the Church militant. But the duty of promoting, to the best of our power, the coming of God's kingdom is one binding upon all who have been called into that kingdom, and out of Satan's power, by their regeneration at the font; it is a duty which has been fulfilled in a hundred different ways through the long course of the centuries, at the cost of immense labors and hardships. To be a partaker in that kingdom means not only conforming our lives to its precepts, but making efforts to secure that its frontiers shall be daily enlarged, that new citizens may avail themselves of the spiritual privileges it offers. That means facing formidable difficulties and obstacles, deliberately put in our way, in this age, as perhaps in no other. But Christians are not for that reason exempt from the duty of professing their Catholic faith; on the contrary, they should be louder than ever in defense of its cause, though they may risk the loss of their goods or of life itself. He who

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lives by the spirit of Christ is not disheartened by the difficulties he encounters; he trusts in God and faces the most exacting labors with a smile; he does not shrink from the hardships which the conditions of his time impose, but rather goes out of his way to meet them, eager to do his part with a love, stronger than death, which refuses no discomforts, and is dismayed by no anxieties.

Worshipful Fathers, it is a comfort and a joy to Us, and We thank God for it every day, that noble and unmistakable examples of this burning Christian zeal are to be found in all parts of the Catholic world. Under its inspiration, the faithful boldly undertake all the labors which our times demand; they are not content to strive merely for their own sanctification—though indeed that is their first and foremost task; they must be furthering the cause of an apostolate, designed for the spreading of God's kingdom. Those Eucharistic Congresses, now widely introduced, which Our Predecessors have been at such pains to encourage, the opportunity given to the laity by Catholic Action, organized in its various branches, to feel that they are doing their part in helping forward the work of the Church, have been a rich source of grace and of strength. When our times seem to threaten further losses and make ever greater demands on us, when the Christian name is being attacked with daily increasing vigor by the forces of infidelity, it is impossible to over-estimate the value of such movements.

Unfortunately, priests in these days are scarce in comparison with the calls made upon them; our own age, too, verifies that utterance of our divine Saviour, *The harvest is plentiful enough but those who labor in it are few*. This conspiracy of activity on the part of lay folk, put at the disposal of the hierarchy, is in a position to give valuable help to the clergy.

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The movement grows daily, and is animated by a high spirit of self-devotion; it shows a promise which justifies the best hopes for its future. So that the prayers offered by the Church to the Lord of the harvest, that He would send forth more laborers, seem to have been granted in that special sense which our times require; the work of priests, carried on with many limitations and difficulties, is being supplemented and made complete in this way. Active organizations of men and women, young men and girls, are obeying the call of the Supreme Bishop, and putting themselves under the direction of their Ordinaries, so as to devote themselves wholeheartedly and zealously to the work of the apostolate, in the hope of bringing back to Jesus Christ the multitudes who for so long have been miserably led astray from Him.

We impart to them, in these times of disheartenment both for religious and for civil society, Our fatherly greeting; We thank them from the bottom of Our heart; We assure them of Our paternal interest and Our full confidence. By this willing allegiance to the standard of Jesus Christ, by devoting themselves and the best effort of their lives to this object, they win the right to apply to themselves the words of the holy Psalmist, *I tell the King of my works*; they are working as well as praying that His kingdom may come. In all ranks and orders of society the industrious help which they give to the clergy is producing the most valuable results. And the task assigned to them is a task as consoling and as honorable as the proudest and most faithful of servants could wish for. This apostolic activity, undertaken with the encouragement and under the direction of the Church, consecrates lay people for the service of Christ in a manner which Saint Augustine has very clearly explained. "Brethren, when you hear our Lord say, *Where I am, there my servant shall be also*, do not

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think only of faithful Bishops or of the clergy. You too are serving Christ in your own fashion, by living an edifying life, by giving alms, by preaching His name and His doctrine wherever you have the opportunity. Every head of a household should recognize that he owes, under this title, a debt of fatherly love towards it. For the sake of Christ and of life everlasting he is to teach, encourage, reprove those who are his, now showing kindness to them and now disciplining them. In this way he will discharge towards them the duties of a pastor, you might almost say of a bishop, and become such a servant of Christ as shall be with Christ for ever."

In promoting this ministry of the laity, which at the present time, as We have said, is of such importance, the life of the family has a special part to play. The way in which the family is governed and managed can have great influence on the mental development of the children. So long as the sacred fire of the Christian faith burns on our domestic hearths, so long as fathers and mothers instill that faith into the minds of their children, we have no reason to doubt that the rising generation will recognize, readily and actively, the royal power of Jesus Christ. It will do its utmost to offer a determined resistance to those who seek to banish our Redeemer from public life, and impiously infringe His rights over us. In countries where churches are closed, where the crucifix is removed from schools and colleges, the family circle remains as the one impregnable citadel of our Christian culture; thank God, His Providence has left us that. Thank God, countless families are to be found which carry out this duty with a zeal and a loyalty which no temporal losses, no hostile demonstrations, can daunt. In those countries, where faith in Jesus Christ is inevitably accompanied by bitter persecution and by the endurance of all conceivable hardships, a strong and well-organ-

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ized body of young men and women takes such a firm and such a calm stand at the throne of our Redeemer, as brings the great days of the martyrs back to mind. If only the Church, divinely appointed Mistress of justice and of love, were given everywhere that freedom of action which is her undoubted and inalienable right, what rich blessings would everywhere flow from it, what hope, what peace would dawn on the nations, what valuable, what indispensable services would be devoted to the cause of human progress! If the plans which men devise for the consolidation of a lasting peace, between nations and between classes within the nation, were only reinforced by those evangelical counsels, which preach Christian love in contrast to the restless self-seeking which is the curse of public and of private life, how many tragedies might be avoided, what security might be restored to mankind!

The laws which govern the Christian life, and the principles of a genuine, honest humanitarianism are not opposed to one another; there should be give-and-take of protection between them. In Our intense desire to bring aid to a race that is fainting with weariness and stunned by the sight of its spiritual and temporal losses, what is the best prayer We have to offer? This, that our present troubles may have the effect of opening many blind eyes, teaching men to give serious thought to the claims of Christ and the office of His Church, and see them in their proper light; that all those who control the destinies of nations may give the Church freedom of action, enabling her to fashion and to establish a new order in the world, based on the interests of justice and of peace. The Church cannot play her part as a peace-maker, as long as obstacles are put in her way to hinder her in her

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divinely appointed mission, so long as the field of her influence is confined by unjust limitations, so long as the great body of the people, especially in youth, is withdrawn from her beneficent influence. And We, as the Vicar on earth of Him who is hailed by the prophet as *the Prince of Peace*, address Ourselves to the rulers of states and all those on whose activities the state in any way depends, urging them to let the Church enjoy at all times the full freedom which is her right; let her carry out her work of education, show the truth to men's minds, instill justice into their hearts, and give them the love of Jesus Christ to be their refreshment.

The Church can never resign these duties; it is her part to carry out a divine command, which is *to renew in Christ all things that are in heaven and earth*. But at the present time her aid seems more necessary than ever. Experience has taught us that no worldly calculations, no human foresight, no political expedients can bring a remedy to the grave disorders from which mankind is suffering.

There are not a few who turn their eyes with a newly-awakened hope to the Church, citadel of truth and love, and to this See of Blessed Peter. They aim at finding some machinery to control the storms which are now threatening to wreck civilization, and they realize with regret that human efforts have failed. They know that the Church can give back to them that unity of religious and moral outlook which, in earlier times, preserved peaceful relations between the peoples of the world. Many, on whom the destinies of nations depend, finding continual disappointment in the institutions which they formerly trusted, look back with wistful longing to that earlier unity, the unity which countless ranks of Our sons ask with such earnestness, in their daily prayers, from Him who is *the God of peace and of love*. And there



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are not a few noble-hearted Christians, separated from Our communion, who yet have hunger and thirst enough for justice and peace to make them turn their eyes towards the See of Peter, and wait on it for guidance and for light.

They see the indomitable firmness with which the Church, for nearly twenty centuries, has professed her faith and has ordered men's lives according to Christ's commandments. They see the closely-knit ranks of the Catholic hierarchy, which, in allegiance to the Prince of the Apostles, teaches the truths of the Gospel, directs souls towards their sanctification, and, for all the indulgence of its motherly heart towards the sinner, can still stand unmoved in the face of bitter persecution and of martyrdom itself, when the time comes to settle a controversy with the words: It is not lawful.

And yet, Worshipful Brethren, this doctrine of Jesus Christ, which alone can furnish men with principles of belief, alone quicken their spiritual insight, give supernatural animation to their courage, prescribe suitable remedies for the disorders which are crowding in upon us; this tireless industry of the Church in propagating that doctrine, teaching men, fashioning their lives on the Gospel model—all this sometimes arouses the suspicions of the ill-disposed, makes them think that the whole structure of civil authority is being threatened, that its rights are to be invaded.

Our Predecessor, Pope Pius XI, in the Encyclical letter *Quas primas* which he issued on the 11th of December in the year 1925, has laid down the official teaching about the authority of Jesus Christ our King, and that of His Church. Without prejudice to any doctrine therein contained, We give this answer to the suspicions above mentioned. We declare in all apostolic sincerity that the Church is as far removed as possible from any intention of that kind; that she

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stretches out her motherly arms to men, not asking to have dominion over them but, in every possible way, to be their servant. She does not seek to intrude herself into the position occupied, in a special and perfectly legitimate way, by secular authorities. Rather, she aids them in their mission, filled with the spirit and following in the steps of Him who *went about doing good*.

The Church enjoins and preaches that obedience and respect should be paid to earthly powers, which derive from God their high mission; she is faithful to the commandment of Christ our Lord when He said, *Give Caesar what is Caesar's, and God what is God's*. She who sings in her liturgy that Christ "Envies no earthly toys, for He a heavenly crown doth offer thee" is not likely to claim for herself rights that belong to others. Nor is it true that she has an enervating effect on her subjects. On the contrary, she inspires them with noble ideals, she gives them strength of character, as long as they remain true to the utterance of conscience. It is not likely that she, who has given civilization to so many races and peoples, should be guilty of having retarded the course of human progress; mother-like, she welcomes it with joy. The aim of all her efforts has been declared once for all, in admirable fashion, by the Angels who hovered over the cradle of the Incarnate Word, singing, *Glory to God in the highest, and on earth peace to men of good will*. This peace, which the world cannot give, was handed down as a sacred legacy by our divine Redeemer to His disciples, in the words, *I leave peace with you; I give you the peace that is mine to give*. It has been attained by countless human souls, that willingly embraced the commandments of Jesus Christ, as they are summed up in the love of God and of our neighbor; they are attaining it today, they will always attain it.

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The greatest of orators has given us the significant warning that "history teaches the lesson of life"; and the history of the last nineteen centuries well illustrates the truth of what Holy Scripture says, that the man who resists God can have no peace. Christ only is that *corner stone* upon which civil society, like the life of the individual man, must rest if it will rest secure.

It is on this corner stone that the Church is built; she can never be overthrown, never be kept under, by the powers that oppose her; *the gates of hell shall not prevail against her*. Rather these conflicts, national and international, are increasing the strength and vigor of her life, are winning her new triumphs, weaving fresh crowns for her. Whereas those other institutions which are not founded upon the doctrine of Jesus Christ, must sink sooner or later into the shifting sands which are their treacherous support.

As We write the lines of this first Encyclical We address you Worshipful Brethren, there are more reasons than one for apprehending that *the hour of darkness* is upon us; an hour in which the storms of violence and discord pour out, as from a chalice of blood, countless sorrows, countless troubles upon the earth. Is it necessary to remind you that Our fatherly heart, touched to the quick by compassion, is with all Our children, and with those especially who are bearing the burden of misery and of persecution? The peoples which have been plunged into war are experiencing, as yet perhaps, only *the beginnings of sorrows*. But already death, devastation, mourning, calamity, have overtaken countless families. The blood of so many who have been cruelly slaughtered, though they bore no military rank, cries to heaven, especially from the well-loved country of Poland.

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Poland, imperishably crowned in the pages of history by the long record of her loyalty to the Church and her services to Christian civilization, should claim from all eyes a brotherly, a human tear. She puts her trust in that Virgin Mother of God who is the Help of Christian, and waits for the day when peace and justice will be restored, the day when she will be allowed at last to emerge, unharmed, from the waves that have engulfed her.

All that has recently happened, all that is happening as We write, conjured itself up as a vision before Our eyes at the time when there still seemed to be some hope of a peaceful solution. We left no stone unturned, no avenue unexplored, to prevent, in any way which Our Apostolic office or other means at Our disposal made possible, a recourse to arms. The door must not be shut upon all chances of deciding the question on terms honorable to both sides. We were persuaded that if one party to the conflict made use of force, the other would take arms in turn. We felt it to be due, both to Our Apostolic duty and to the dictates of Christian charity, to preserve, if We could, humanity at large and the Christian commonwealth in particular, from the horrors that must attend upon a world war. There was reason to fear that the advice We gave, once it was made public, would be taken in bad part; that could not be helped. But Our advice, respectfully listened to, was not taken. And now, as Our shepherd's heart, deeply touched with grief and with anxiety, looks steadily at what has happened, the image that comes before Our eyes is the image of the Good Shepherd, whose words We may well borrow, repeating to the whole human race that sigh which He uttered: *If thou hadst known . . . what should have availed to bring thee peace? But now it is hidden from thine eyes.*

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In this state of human affairs, so different from the ideal of Christ's peace in Christ's kingdom, Mother Church, in sympathy with her children, is racked by solitudes hardly to be paralleled in her sacred annals, scarred as these are by conflicts and calamities. But those who are firmly rooted in their faith amidst all these perplexities, those who know how to keep their heads high, realize that Christ our King was never nearer to us than He is in this time of decision, which calls upon them to make good their loyalty in action. The Bride of Christ, sick at heart over the miseries and agonies of her children, still fortifies herself with the endurance and the courage she derives from the divine promises, still, after all the tragedies she has experienced, makes head against the storms that threaten her. She does not doubt that the truth which she instills, the charity which she both preaches and practices, will one day rouse and enable men of good will to restore a new order of justice and love among the nations, when mankind, wearied at last with its pilgrimage of illusion, has lost its taste for the bitter fruits of violence and of enmity.

Meanwhile, Worshipful Fathers, no effort must be spared to convince the world, and those especially who are involved in the disasters of war, that Christian charity, the cardinal virtue of Christ's kingdom, is not an empty word, but a living truth. These times will give unlimited scope for the enterprises which it dictates. And We are full of confidence that all Our children, those especially who are spared the hardships of war, will imitate the example of the Good Samaritan, and provide to the best of their power for those who are involved in war, and thus have a special claim not only upon our pity but upon our assistance.

The Catholic Church, *the City of God, whose king is truth, whose law is charity, whose frontier is eternity*, on the one

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hand teaching truths that cannot deceive and cannot diminish, on the other hand moved by her motherly love to laborious deeds of Christian charity, herself, a *blessed vision of peace*, towers above the waves of falsehood and of human ambition. She waits for the time when the omnipotent hand of Christ will calm the storm, and drive out the evil spirits that have stirred it up. Whatever opportunity We have of hastening the day when the dove of peace will find a place in this drowned world to rest the sole of her foot, shall not be allowed to pass Us by. We trust to the good offices of those rulers who made noble efforts, before the outbreak of war, to avert its calamities. We trust in those millions, of all nations and of all ranks, whose cry is not for strict justice, but for mercy and charity. We trust, beyond all, in the almighty Power of God, to whom We make it Our daily prayer, *I will put my confidence in the shadow of thy wings, until iniquity is past.*

God enjoys infinite power; He governs the fortunes and the destinies of nations, no less than the designs of men, and of these last He makes use in this or that direction, as He wills. So much so, that the impediments which are put in His way turn, in His hand, into instruments, of which He makes use to shape the course of history and to bend the free will of man to His own purposes.

To God, therefore, Worshipful Brethren, be your prayer addressed; your continual prayer, your prayer, most of all, when you offer sacrifice with Divine Love for your Victim. Pray to God, all you whose fortitude in the faith exposes you to grave trouble, sometimes to trials which it is almost beyond human nature to bear. Pray to Jesus Christ, all you members of His Church that are worn out with anxieties

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and griefs, at the hour when He comes to bring you consolation and refreshment at the end of your labors.

Make prudent use of the mortification of your own appetites, and undertake suitable works of penance, leave nothing undone to make your petitions more acceptable to Him who *lifts up those who fall, and sets on their feet those who are cast down*, in the hope that our most merciful Redeemer will put a speedy end to these tribulations. And may your prayers be answered in the words of the holy Psalmist, *They cried to the Lord when they were troubled, and He delivered them from their distress*.

And you, innocent legions of children, whom Christ so loves, join your unsullied prayers with the prayers of His Church; give Him the confidence of your untroubled hearts, most of all when you come to feed on the Bread of Angels. Surely the Sacred Heart of Jesus, which holds you so close in its embrace, will not despise the supplication of souls so blameless. Let the world fall to prayer, to continual prayer: *pray without ceasing*.

So you will put into practice the precept which our Divine Master gave us in that last sacred testament of His Heart towards us, *that they may all be one*. All are to live in the same bond of faith and charity, so that men may see the power and the active influence of the Atonement Christ made, and of the labors undertaken by the Church which He founded.

The Church of the first ages enshrined this precept in a notable formula of petition, worthy of a time when the faithful understood its meaning and expressed it in action. Join with them, and learn from them to give voice to sentiments more necessary than ever in our day: "Lord, remember Thy Church, to deliver it from all evil, and to perfect it in Thy

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love; and gather it together from the four winds of heaven, sanctified, into Thy kingdom, for Thine is power and glory for ever."

With the earnest desire that God, who is *the author and lover of peace*, will graciously accept the supplications of His Church, We impart to you all, to win you heavenly favors and to attest Our loving mind towards you, with a father's love, Our Apostolic Benediction.

*Given at Castel Gandolfo, near Rome, on the 20th day of the month October, in this year of grace 1939, the first of Our Pontificate.*



## At a Consecration of Twelve Missionary Bishops

October 29, 1939

YOU have heard, Venerable Brethren, the reading of the Gospel. When Pilate, the Roman Governor, had asked the sweet Redeemer whether He really was a King, Truth had no hesitation in claiming royal dignity and power. It was not without the wisest purpose that the Redeemer of mankind, the Master of time, revealed publicly what he had withheld before, the very moment He was suffering and was despised. The Son of God, the reflection of the Father's glory and the embodiment of His essence, true God from the true God, light from the light, born before the birth of the centuries, is King by His divine nature, because He created all things and rules them at His sovereign will. As the Son of man He inherits the same legitimate honor and bears a royal name. He promulgated and vindicated His birthright when, on delivering us from the Devil, He received it in His own right. . . .

And Christ cannot but reign. He reigns when He is near, with the plenitude of His benefits. He reigns with the inevitable severity of His judgment when He is far on account of sin. Happy the man who obeys the laws of Christ and conforms to His commands and to the inspiration of His grace in all that he thinks and does. The soul of such a man, humble

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in prosperity and tranquil in misfortune, will be irradiated by the pure light of Faith, and rejoiced by a calm joy. His will, warmed by charity towards God and towards his neighbor, launches itself towards glorious works, and the very limbs of his body, having become instruments of holy actions, are subject to and obey the soul.

Blessed the families, over whom the most just scepter of Christ the King rules! In fact, these are cemented by a reciprocal love, are reinforced by an admirable order, enjoy peace and prosperity, and are gladdened with numerous progeny on whom repose the best hopes of the country, and in whom again live the examples of the virtue of the fathers, in constant imitation.

Most happy then are those States that establish laws inspired by the doctrine of the Gospel, and do not refuse to render public homage to the majesty of Christ the King. In these nations in fact, the interests and mutual relations of the citizens are harmonized according to the rules of morals and of justice; in them tyranny is not known, nor is respect lacking towards the authorities; nor is that just liberty lacking which is due to the dignity of the human person. In these States, finally, in virtue of concord, their power grows and they accomplish great undertakings and every good thing receives an ever greater development. . . .

Whilst in fact, with the passing of years and with the alternate vicissitudes of events, innumerable things rise, grow and fall, and then, changed and renewed again, emerge or, quite consumed, precipitate and perish, the Catholic Church instead is not shaken by the waves of time, is not overcome by difficulties, is not changed by pressing vicissitudes. Instead, the Church advances with firm and sure step, and still today, through her vocation and divine mission, accomplishes

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for the good of mankind what she already accomplished twenty centuries ago. And while the desires for earthly things, the internal hatreds and jealousies too often split and divide the souls of men, the Church of God, beloved mother of all peoples, embraces with immense charity the whole human family, without distinction of race or rank, and provides, either with prayer or with external works, for the salvation and the true felicity of all. . . .

## ENCYCLICAL LETTER

### To the American Hierarchy (*Sertum Laetitiae*)

November 1, 1939

*To Our beloved sons William O'Connell, Cardinal Priest of the Holy Roman Church, Archbishop of Boston, Denis Dougherty, Cardinal Priest of the Holy Roman Church, Archbishop of Philadelphia, and to Our Worshipful Brethren the Archbishops, Bishops, and others that have ordinary jurisdiction in the United States of America, being at peace and in communion with the Apostolic See,*

PIUS XII, POPE

*Beloved Sons and Worshipful Brethren, Greeting and Our Apostolic blessing.*

OVER trackless seas Our thoughts must travel, to join with you in your circle of holy rejoicing; behold Us at your side, as you celebrate, with the flocks committed to your charge, the hundred and fifty years of good omen, which have rolled by since the establishment of the Hierarchy in the United States of America. In these first years of Our accession to the chief bishopric, We are glad to find such a fitting occasion—all the more welcome, for its high importance—of testifying Our regard and goodwill for the American race, so young, so sturdy, so glorious. Nobody who unrolls the annals of your history and traces events to their proper causes can fail to

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realize what a contribution our holy religion has made to the good name and good fortune in which your country rejoices. Religion comes to us from heaven; its laws and institutions are designed to bring men to happiness in another world; but such are the blessings it showers on our mortal life too, that it is hard to see how it could have bestowed greater, if it had existed for no other purpose than to crown earth's sons with happiness in the course of their short sojourn here.

When Pope Pius VI entrusted the See of Baltimore to an American citizen, John Carroll, and so gave your fellow-countrymen their first bishop, the ranks of the Catholic Church there were poor and scanty indeed. At the same time, the position of the United States was so hazardous that their continuance as a single body seemed doubtful. A fierce war had been raging, the treasury labored under an intolerable load of debt, industry was at a standstill, the citizens, worn out by a series of reverses, were divided by faction. To retrieve the failing, the tottering fortunes of the commonwealth was the work of a man no less distinguished for clear thinking than for courage, the famous George Washington. And this man was on terms of close friendship with the newly consecrated Bishop of Baltimore. Thus the father of his country and the first consecrated shepherd of the land he loved so well were bound by close ties of goodwill—an admonishment to posterity, a proof handed down to later generations, as surely as if they had joined hands over it, that the American people was solemnly committed to reverence for the faith of Christ, as enshrining the principles of right and honor, as bringing with it the necessary conditions for public safety and public prosperity.

Many causes can be alleged to explain the flourishing state of the Church in your country; We only allude to one, which

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is specially worthy of record. The Bishop depended on the welcome assistance of priests who had been driven to those shores by the fury of persecution; it was such men that rallied to his aid, and sowed the seeds from which a crop of piety was afterwards to spring up; some of these exiles reached the episcopal dignity in their turn, and deserved well of the Church by adding luster to her name. History has to record it as a common occurrence, that fresh storms of persecution do not quench the fire of apostolic ardor; they only spread it further afield, if it burns in generous hearts, kept alive by the oil of true faith and charity.

When a hundred years had passed since the event which gives such good reason for your present rejoicings, Our Predecessor of happy memory, Leo XIII, addressed to you the letter *Longinqua oceani*, in which he recalled and reviewed the progress made by the Church in your country, adding certain warnings and directions, which were evidence alike of his goodwill and of his great prudence. Though written so long ago, Our august Predecessor's words are still worthy of continued attention. In the fifty years that have elapsed since then, your Church has not slackened in its course; nay, it has spread itself wider, intensified its activities, as never before.

The life which the Holy Spirit nourishes in the inmost shrine of the heart is, with you, healthy and strong. The faithful are seen flocking to the house of God; they throng about that Table where they receive the Bread of Angels, the food of the strong; they attend with eagerness the retreats that are held in the homes of recollection; not a few have heard the voice that bids them come up higher, and enter upon the priestly or the religious state. You have now

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twenty-one provinces, a hundred and fifteen dioceses, nearly two hundred seminaries; there is no numbering your churches, your schools for boys, your houses of higher studies, your colleges, hospitals, orphanages, religious establishments. No stranger can visit you without being struck by the careful discipline with which your schools, under the patronage of whatever order, are governed; he sees them dependent on the generosity of the Christian body; he sees the watchful care with which their superiors administer them; he sees the multitudes of intelligent and self-respecting citizens, full of reverence for laws, human and divine, which come out from them to be the acknowledged flower and pride of Church and country alike.

You have, besides, missionary associations, not the least of them the Pontifical foundation known as the Propagation of the Faith; these show exemplary perseverance and energy in aiding with their prayers, their alms, and every kind of support the various missionaries who are carrying the saving banner of the Cross into the lands of unbelief. We cannot refrain from marking out, with Our special commendation, the activities of this kind which are peculiar to your own country, so energetically zealous in promoting the spread of the Christian religion. One of them is the Catholic Church Extension Society, distinguished by a long roll of pious benefactors. A second is the Catholic Near East Welfare Association, which is prompt to relieve the many necessities under which the Christian cause labors in the East. A third is the Indian and Negroes Mission, set on foot by the third Council of Baltimore, a work which We particularly desire to commend and encourage, because it is inspired by a noble love towards your own fellow-citizens. We confess that We feel drawn by a strong impulse of charity, under God's guidance, towards

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your neighbors of the Negro race; We know how their religious and intellectual development calls for, and deserves, special and considerate care. For this reason We pray for God's assistance and wish every blessing to those who are generously devoting themselves to this cause. But you do more than this, to express your full gratitude for God's unspeakable mercy in granting you the light of faith. Your countrymen, determined to make every effort in their power, are sending out strong reinforcements to the ranks of the missionaries. These representatives of yours, by the labors they undertake, by their unwearied patience, by the persistence of their noble endeavors, are achieving results in the spreading of Christ's kingdom which earth admires, and Heaven will reward with the crown they have merited.

Equally vigorous, with you, is the growth of those good works which are of service to the Church's children in the bosom of your own country. Diocesan organizations for the ordering of charity, carefully designed and controlled to suit the needs of the moment, with the advice of your priests, with the aid of your religious communities, are bestowing Christian alms on the poor, the helpless, and the sick, relieving every kind of unhappiness. A noble activity, in which the inspired eye of faith sees our loving Redeemer at work; the poor and the afflicted are the suffering members of His mystical Body. It would be a long recital, to call the roll of all those lay associations which have won unfading laurels here. Catholic Action, the congregations which take their name from our Lady, the Confraternity of Christian Doctrine, are all rich in achievement, richer still in promise; so is the Holy Name society, which exercises a powerful influence in nourishing the spirit of worship and of piety. And all these manifold departments of Catholic activity, diverting themselves



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now into one channel, now into another, according to the need of the moment, are under the central control of a council called the National Catholic Welfare Conference, which supplies you with ready assistance in the carrying out of your pastoral office. Of the most important of these good works We ourselves caught a glimpse in October, 1936, when a transatlantic voyage afforded Us a pleasant opportunity of seeing you, and something of your activities, with Our own eyes.

For all this, We unite Our homage and Our thanksgiving with yours, join in the hymn of praise you sing to God, *Give praise to the God of heaven, for his mercy endures for ever.* His bounty has no limits; not content with lavishing on your country an abundance of His temporal blessings, He has endued your churches with a spirit of energy, and crowned their indefatigable labors with success. It is to God first of all that we must pay His due meed of thanks, since it is from Him that all good takes its origin. But, beloved sons, We do not forget that these happy results, on which We like yourselves look with so much pleasure, are due under Him to the keen intelligence, the unflagging zeal, of the pastors and of the faithful alike. Your clergy, with its native gift of busy enterprise, shows a generous spirit of rivalry in carrying out your directions. Religious of every order and congregation, adorned with signal virtues, vie with one another as they work for God's harvest. Religious women, too, the lilies of Christ's garden, the favored of Heaven, are caught by the flame of divine love and devote themselves nobly to the cause of the gospel; a countless number of them, whose work is often hidden away and unsuspected by the world around them.

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May the praise We are bestowing upon them be for their good! The contemplation of victories won hitherto must not tempt us to idleness and relaxation, must not produce in us a sense of vainglory that is gratifying to nature. It must kindle in us fresh zeal to avoid mistakes, to consolidate all the useful, wise, and praiseworthy work that has been done on a sounder foundation than ever. The Christian, if he is to live up to his name, can never cease to be an apostle; for Christ's soldiers, there is no dropping out of the ranks; only death puts an end to our share in the campaign. You do not need to be told where your vigilance is most needed, and where special efforts have to be made, by priests and people alike, if the Christian religion is to have free course; if it is to satisfy men's minds, rule their lives, and—it is the only hope left to the world—penetrate into the veins and the marrow of the body politic. Material progress, bringing with it larger and fuller opportunities of living, is an ideal not to be despised; but it does not suffice the nature of man, born to better and higher things. Man is made in the image and likeness of God, he strives towards God by an inevitable tendency of his being; he is doomed to sadness and disillusionment if he makes his life's choice where absolute Truth and infinite Goodness are out of his reach. God is our term; to forsake Him is death; to return to Him is life; to abide in Him is to have a share of glory. And He is reached, not by any movement through material space, but with Christ for guide, by the full possession of unfeigned faith, by the purity and self-discipline that comes from a true will, by holiness of life, by winning and using that real liberty, whose hallowed principles are marked out for us in the Gospel.

Where God's commandments are despised, it does not only mean the loss of whatever happiness lies beyond this short

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span of mortal life. It means that our specious civilization rests on a tottering basis, and is destined to fall in lamentable ruin. The aspirations which point us to eternity are the sustaining force, the sure foundation, of our temporal happiness too. How can we expect the well-being of a state and the amenities of its culture to survive when rights are violated, when the path of virtue is abandoned and held up to scorn? Is it not God who is the author and the guarantor of all rights? Is it not God who inspires and who rewards all our virtues? There is no lawgiver like Him. All over the world—there is no wise man but recognizes it—our troubles have one bitter root, terrible in its fertility: the ignoring of God's majesty, the complete neglect of His heavenly commandments or, at best, a woeful inconsistency that can do nothing but hesitate between right and wrong, between what is lawful and what is forbidden. It is this that gives rise to our blind excess of self-love; to our thirst for pleasures; to the curse of drunkenness; to extravagant and shameless fashions in dress; to the frequency of crime, not by any means unknown among quite young people; to the lust for power; to apathy about the condition of the poor; to the desire of ill-gotten riches; to the abandonment of the countryside; to levity in undertaking the contract of matrimony; to the repudiation of marriage; to the break-up of families; to the cooling-off of charity between parents and their children; to the avoidance of childbirth; to the decline of population; to the scant respect shown by some, the slavish docility and unquestioning acceptance shown by others, in their attitude towards the civil power; to the general renunciation of all the duties men owe to their country, or to mankind.

And here We have a complaint to make, although in a most fatherly spirit, about many of the schools in your coun-

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try. They despise or ignore Christ's Person, and are content to explain the whole of nature and of history without reference to religion, with science and reason for their guides. New educational methods and systems are being tried, which can only develop lamentable consequences for your people, as far as the training of mind and character is concerned. In the same way the life of the home, so fruitful in happiness where Christ's commandments are kept, falls sadly into decay and is ruined by sinful habits when once the Gospel is thrust on one side: *He who seeks guidance in the law will find contentment therein; he who deals craftily with it will find it a stumbling-block to his feet.*

Is there any institution in the world more happy, more contented than the Christian family? It begins before God's altar, where love has been hailed as a holy bond that can never be dissolved, and by that love, which is fed in its turn by heavenly grace, it takes root and grows. Here you see *marriage held in all honor, and its bed unsullied*. Those peaceful walls do not echo with quarrels, do not witness the secret tragedies that spring from the discovery of the adulterer's treachery. Utter confidence leaves no room for aching suspicion; an exchange of loving goodwill tempers grief and redoubles joy. Children are looked upon as the welcome gauge of love, not as a burden to be borne; no mean calculation, no frustrated enjoyment of pleasure is there to withhold the gift of life, and abolish the endearing titles of "brother" and "sister." It is the chief ambition of such parents, that a family of sturdy children should follow the oft-recalled examples of their ancestors, and grow up faithful and honorable men and women. Their gratitude engaged by so many titles, the children consider it the first of duties to reverence their parents;

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falling in with their wishes, giving due support to them in old age, and comforting their gray hairs with an affection that will not die with their death, but will be restored, with a new brightness and a new fullness, in heaven. Cheerful in adversity, grateful in prosperity, the Christian family trusts in God at all times, obeying His commandments, reposing in His will, hoping, not vainly, for His assistance.

Consequently, all those who hold governing or teaching positions in the churches under your charge, if they are making a genuine effort to bring God's people to perfection, must be constantly urging on the faithful this duty of founding and maintaining the family according to Gospel principles. For this purpose, no pains must be spared to ensure that those who contract marriages both firmly hold and faithfully cherish the Christian doctrine on the subject; namely that matrimony is by divine law an indissoluble and permanent tie. Many who are far from professing our faith, but have a deserved reputation for political wisdom, recognize that this tenet of Catholic theology is of the utmost importance if the family is to be held together, if the social life of the community is to flourish, if the nation is to keep sane, if we are to deserve the name of civilized people. Would that your country had been able to learn from the experience of others, not from its own, what a mass of unfortunate consequences must arise where divorce is tolerated! It is to be hoped that veneration for religion, and love of the great American people, will remedy and extirpate the disease which has taken so terrible a hold. The ill-effects of it have been described, poignantly but with unmistakable truth, by Pope Leo XIII: "Legal recognition of divorce makes all the ties between husband and wife precarious; it wears down their goodwill for each other; it offers a dangerous temptation to infidelity; it

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interferes with the maintenance and education of the children; it undoes all the bonds of home life; it sows the seeds of enmity between one family and another; it worsens and degrades the position of women, who are in danger of finding themselves deserted when the passions of their husbands have been sufficiently gratified. And since corruption of manners is the most powerful of all influences which work for the breakdown of families and for the decay of kingdoms, it is easy to see that divorce is the worst enemy to the welfare of either."

We feel certain that the regulations laid down by Canon law for the celebration of marriages in which one party is a non-Catholic, or in which one party is unbaptized, are carefully observed in your country. You yourselves know, from frequent experience of their effects, that such marriages often fail to produce a happy wedded life, and that the Church is apt to suffer loss from them. These inconveniences can be best avoided, if the fullness of God's truth is brought home to all minds, and the way of salvation is made known to the nations of the world in its entirety. To this end, We would seriously urge upon priests the duty of acquiring proficiency, both in sacred and in profane learning. They must not be content with the knowledge they have made their own in youth; they must study the law of the Lord, with its utterances that are more pure than silver, with due attention; they must be tasting and relishing at all times the sweetness of Holy Scripture; they must be acquainting themselves with the history of the Church, her doctrines, her sacraments, her privileges, her laws, her ceremonies, her literature, ever more deeply as the years pass over them, thus growing at once in virtue and in accurate knowledge of the truth. But they

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should also cultivate letters and the secular sciences generally, those more especially which are directly germane to the subject of religion; thus they will be able to preach the way of salvation with eloquence and with grace; they will be able to subdue, under the light-burdened yoke of Christ, the brilliant intellects of our time. Happy is the state of the Church when she is thus *founded on sapphire*. The needs of our age demand that the laity too should be able to give assistance to the clergy; and that, not on a small and grudging scale; they should equip themselves with a generous grounding in theology, by reading, by discussion, by circles that meet for study. It will be of advantage to themselves, and it will enable them to instruct the ignorant, to refute the objector, to help their right-minded friends with advice.

We are very glad to learn that the Catholic cause is ably defended in your country by newspaper articles, and that the microphone, whose voice echoes at once all over the world, as if to typify the Catholic faith, with its universality of appeal, is often used to good purpose, to give as wide publicity as possible to what concerns the Church. We congratulate you on these achievements. At the same time, those who undertake duties of this kind must be careful to follow closely the Church's teaching, just as much when they are discussing or defending social doctrines as at any other time. They must forget self-interest, they must not aspire to cheap publicity, they must not throw themselves into any merely partisan appeal. They are to speak *as from God and in God's presence, and in Christ*.

We would take this fortunate opportunity of putting it on record, in connection with this ideal of promoting the cultivation of the arts and sciences, that We have a warm place in Our heart for the Catholic University of Washington. It is

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pleasant to remember that Pope Leo XIII greeted the opening of that famous home of learning with fervent prayers for its well-being; and that Our own Predecessor in the Roman See more than once conveyed to it expressions of the signal affection with which he regarded it. It was his confident belief that if this great educational institution, already rich in achievement, advanced still further in vigor and in repute, it would redound to the glory and the advantage not only of the Church, but of your country. We share that hope; by the tenor of this letter We call upon you to regard it as distinguished by Our special commendation. No efforts must be spared to secure that it shall overcome, with your help, all its difficulties, and fulfill abundantly, by ever happier progress, the hopes which have been placed in it. We also view with hearty approval the scheme for providing the Pontifical College at Rome, which trains students from Northern America for the priesthood, with more impressive and suitable buildings. It is a useful custom that some of those whose intellect shows high promise should spend time abroad in finishing their education. And the happy experience of many years goes to prove that candidates for the priesthood derive special advantage from being educated here, close to Peter's Throne, where they can slake their thirst at faith's purest fountain, where all these monuments of Christian antiquity, all these footprints of the Saints, invite generous hearts to nobler enterprise.

We must needs touch on another subject of supreme importance—the social question, which, still unsolved, has so long and so disastrously disturbed commonwealths, which has sowed such bitter seeds of enmity and discord between the various ranks of society. Its position in your own coun-



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try, the difficulties it presents, and the conflict it arouses, are too well known to you to need any rehearsal. One point stands out as demanding attention: the good things which God has created for the benefit of all men should find their way to all alike in a just proportion; that we must ensure, justice walking before us, and charity at our side.

True, the history of all ages teaches us that there have always been rich and poor; that there always will be rich and poor is an inference we may draw from the unchanging characteristics of human nature. The poor take honorable rank in God's service; to them the kingdom of heaven is promised, and it is easy for them to abound in supernatural graces. The rich, if they are men of justice and of honor, are the stewards and ministers of God's earthly gifts; as the deputies of His Providence they help those who are in need, often enriched by them in return with spiritual blessings, and hoping to attain eternal life through their guidance. God, in His excellent disposition of our fortunes, has thus ordained that there should be rich and poor in the world, for the better exercise of our human virtues, for the better trial of our human worth. But it was never His will that there should be some men in the world overflowing with superfluous riches; that there should be other men in the world who are reduced to the extremes of hardship, so that they lack the necessary means of livelihood. The true nurse of Christian virtues is rather that honest poverty which earns its bread by daily toil, in accordance with the prayer, *Give me neither beggary nor riches; grant me only what is needful for my sustenance.*

And if those who enjoy power and wealth have the duty of supplying, with ready compassion, the needs of the destitute, they are bound by an even stronger title to give them what is their just due. As a matter of right, the wages of working

## *The Pope Speaks*

people must be such that they suffice to maintain them and their families. The words of Our Predecessor, Pope Pius XI, about this duty are words of serious import: "We must devote every effort to ensuring that the heads of households should be paid for their services on a scale so generous as shall make decent provision for the common needs of their families. And if this cannot always be secured in the present condition of things, then social justice demands that changes shall be introduced at the earliest possible moment; changes which will guarantee such salaries to every adult workman. It will not be out of place here to bestow a well-earned word of praise on those who have acted on a most wise and useful principle; they have tried, by the test of experience, various ways in which the workman's wages can be adapted to the burden which his family imposes; if the family grows, wages grow with it; and even special emergencies are met, if the need for it arises." May all those who have the strength to earn their daily bread be given, also, a fair opportunity of employment! Our heart goes out to those multitudes whose unfortunate lot it is to find no work they can do, although strength and health and will are not wanting. May the wisdom of statesmen, the thoughtful generosity of employers, and the speedy coming of better times bring satisfaction to these legitimate ambitions, for the general good of the community!

Another point: men are by nature sociable, and it is quite lawful for them to join forces in order to promote their common, legitimate interests. Consequently, you cannot without injustice refuse to artisans or to peasants the same freedom of association which is enjoyed by their employers; they must be at liberty to protect their own rights in this way, and to secure for themselves in this way a fuller measure of profit

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for their bodily and mental well-being, and for the attainment of the harmless amenities of life. Guilds of this kind, in days gone by, reflected lasting credit upon the Christian commonwealth, and enriched the arts with wonderful achievements. Today, it is not possible to impose on them any uniform system of control which will suit the conditions of all countries; such limitations will take one form here, another there, with the variation of national temperaments and of local conditions. But these guilds must always derive their inspiration from the principles of true liberty, always shape their policy according to the eternal laws of justice and right dealing; with such guidance and under such auspices they will so act, as never to injure others in promoting the aims of their own class; they will cherish a love of peace, and respect the common interests of society.

The social question is fully treated, by reference to the Gospel precepts and those of natural philosophy, both in the document We have mentioned above and in Pope Leo XIII's Encyclical *Rerum Novarum*. We are glad to learn that in your country both of these are made the subject of study by choice minds, inspired by a noble purpose of restoring goodwill in our social relations; further, that some of the employers themselves express willingness to settle constantly-recurring disputes with their workmen on these lines, with due regard to the public welfare, and the dignity of man. It will be a triumph indeed if the American people, with its genius for splendid and unselfish action, should thus lay the foundations of a better world, solving once for all this old and thorny question, and still keeping to the safe paths which the light of the Gospel reveals to us. If this fortunate result is to be achieved, our forces must not be weakened by dis-

## *The Pope Speaks*

union; we must join them, and so add to their effectiveness. It is only by united and concerted action that we can foster great schemes. For that reason, We are impelled by charity to invite here the co-operation of those whom Mother Church mourns as separated from her communion. Many of these expressed, personally or by writing, sentiments that were full of respect and of generosity, at the time when Our Predecessor had gone to his hallowed rest and We, after a short interval, had been raised by the inscrutable design of Providence to the Throne of Peter. We were fully sensible of that, and We freely confess that it has given Us hopes in their regard which have not since then diminished; Our mind cherishes those hopes as it looks forward into the future, and derives consolation from them amidst all the difficult tasks that confront Us.

Do not be disheartened, beloved Brethren, by the magnitude of those labors which you must earnestly take upon yourselves, if you are to work for the glory of our loving Redeemer and for the salvation of souls. Let it rather be an encouragement to you, trusting as you do in the divine aid; difficult undertakings ever breed a strength more robust, ever win a brighter crown. The efforts which are being made by the dense ranks of our enemies to destroy Christ's Kingdom should provoke us to build it up, strengthen it, extend it with greater unanimity of purpose. No greater blessing can come to individuals, to families, or to nations than that of obeying the Author of our salvation, following His commandments, and welcoming His Kingdom, with all the freedom and the supernatural riches it promises us: "a kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, love, and peace." With the confident prayer that you, and the flocks over whose welfare you preside so diligently, will daily

## *Encyclical Letter to America*

make further progress towards all that is good and excellent, and that you will reap a harvest of spiritual profit from the celebrations in which you are now engaged, We impart to you, in testimony of Our goodwill, Our Apostolic Benediction in the Lord.

*Given at Saint Peter's, Rome, on the first day of the month November, the feast of All Saints, in this year of grace 1939, the first of Our Pontificate.*

PIUS PP. XII.

# Broadcast to the Catholic University of America

November 13, 1939

BELOVED sons of the United States of America, with paternal affection we address this message to you telling of our desire to have a part in the Golden Jubilee celebration of your magnificent Catholic University.

Our pleasure is all the deeper and more intimate by reason of the fact that We had the good fortune to see with our own eyes, though only for a very short time, the great work you have accomplished for the glory of God and for the welfare of your country.

The University was founded in 1889 by the Bishops of America during the pontificate of that great patron of studies, Leo XIII. Full of vigor and promise, this most distinguished university had such remarkable success that it was justly praised by Our immediate predecessor of happy memory.

The education of Christian youth never had a more decisive or vital importance, faced, as it is today, by the disconcerting errors of Naturalism and Materialism which, in precipitating the world into an appalling war, give cruel proof of the falsity of a philosophy based on essentially human foundations.

In looking at the aggravation of these evils today one might

## *To the Catholic University of America*

be tempted to lose confidence in God if one were not supported by the belief that God's Providence is all the more sure and consoling as the betrayals of this world become the more numerous.

After God, our hope is based largely on the ancient and modern institutions of Christian culture which are wholly devoted to the services of Truth, and know in their teachings how to give the exact weight due to the physical and metaphysical, the intelligence and the heart, the past and the present, reason and revelation.

You are preparing the young people of tomorrow against false science and its deadly consequences, preparing them to be generous knights-errant of those principles of civilization which preserved in the Gospel of Christ and taught by the infallible Church, are truly the spirit and the life.

Your University, like all the other well-known cultural institutions of the United States, is your glory in the present and a pledge of success in the future.

## To the Croat Pilgrims

November 15, 1939

MORE than ten centuries have elapsed since Our Predecessor, John VIII, wrote these words in 879 to the Croat nation: "We receive you with open arms and fatherly affection, and Our apostolic love will never fail you." Today, as We have the joy to receive you here in your Father's house, We could not use better words to greet you who, as descendants of an ancient race, represent the brave and illustrious Croat nation. Led by your Venerable Metropolitans and Bishops, you have come here to demonstrate your loyalty to the See of Peter and the Roman Church. The fidelity of the Dalmatian nation has never failed since the time of Pope John IV, and has ever looked upon the Church as "the infallible interpreter of eternal truth, the powerful protector of social justice, and the faithful supporter of international peace." You have therefore shown yourselves worthy of the tribute which Our Predecessor Leo X once paid to your nation, when he called it "the bastion of Christendom." Shortly after that Pontiff had uttered these words, an onslaught by the armies of Islam gave the Croats and the Hungarians the supreme test of their Catholic faith. You stood the test both under the domination of the Turks and later, when you recovered your freedom. All this gives Us the assurance that you also will remain loyal to Catholic doctrine and morality, to the Church and its



## *To the Croat Pilgrims*

Head, now that religion, natural law, Christianity and faith in the eternal have come upon difficult days among all nations and classes. Therefore may We see reviving among you the example of Blessed Nicolas Tacilic, that champion of the faith, whose canonization, if God permits, would give Us no less joy than to you.

Your temperament and character reflect the rugged strength of your mountains, and should make you cling to the faith of your ancestors. Let it then stand, like your summits of Velebit, indifferent to blast and storm.

The Christian faith and loyalty to the Vicar of Christ are the foundation and the source of life, of social action and charity, of every form of sanctity. Make the most of your ecclesiastical institutions and organizations, chiefly of Catholic Action, to let the Christian faith radiate to every corner of public life, encouraged by the thought that in your country friendly relations between Church and State can only contribute to public peace and prosperity.

On these assumptions, We beg of you to first cultivate holiness in private life. Daily prayer, family devotions before the crucifix, open the heart to God's law and Christian perfection; simplicity of life "in all piety and purity," a closer union with the Divine Redeemer in the Blessed Sacrament, and a deep devotion to Our Lady, will attune your words and actions to your faith. Bring up and educate your youth in godliness and modesty, and preserve the Catholic spirit in their readings and their amusements. Domestic peace and public happiness are possible only on these conditions.

Meanwhile, We can find no better conclusion than the words of John VIII, Our Predecessor, from the letter We quoted: "Ever remembering you in Our prayers to the Lord,

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We commend you to the Almighty and bestow on you every blessing in Christ Jesus, that you may have every comfort in body and soul and every joy in the Lord." In this spirit We heartily give Our apostolic blessing to you, your families, the whole Croat race, and chiefly its youth.

## At the Pontifical Academy of Science

December 3, 1939

WE are not creators: we create neither the world nor truth. They are the standards to which our minds must conform. Nature stands between God and ourselves, and truth is inseparable from nature. God, nature, and truth, those are our Masters; we are their humble servants, pilgrims to God through nature and truth, the agents of a joyous adventure. Your task is to know and to increase humanity's treasures of knowledge. It is a work of love, not of dissension, akin to the work of the Church, which throughout the centuries has proved to be the mother of science and progress.

Man learns from two books: the universe, for the human study of the things created by God; and the Bible, for the study of God's superior will and truth. One belongs to reason, the other to faith. Between them there is no clash. Faith is not tyrannical; it is a free act; it respects reason, though it leads it, but gently. And as faith is the friend of reason, so the Church is a friend to science. She respects its freedom, its methods and principles, merely intervening to save it from errors against the faith.

## To Italy's Ambassador to the Vatican

December 7, 1939

IN these times, as your honorable mission is beginning, the Holy See's work in favor of peace and international concord, which We look upon as a duty, seems to be as thorny as it is difficult. It is so difficult, because the fundamental conceptions of justice and love, which make for individual happiness and the nobility of common social life, have in many respects fallen into oblivion or contempt by a false process of thought and action which humanizes what is divine and divinizes what is human. This oblivion and contempt reveal themselves in some cases to an alarming extent. This faulty development, nay, this inversion of the principles of justice and moral duties, was intended to substitute for the Christian conception of life of the community and the state doctrines and practices of a disruptive and destructive character that find civic and human progress in the severance of natural law from the divine revelation and its radiance over the world from the sacred city of Rome.

Each of these errors, like all errors, has its own stages of development: a stage of growth and decadence, its peak and its hurried twilight, when the intoxicating poison of seductive doctrines drugs and subdues the masses, under the very eyes of men more balanced and thoughtful, who now are terrified by the false expectations and promises that allured them

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into error. How many eyes, blinded so far, are beginning to see the light! . . . May the efforts of the Holy See in favor of peace find a sympathetic echo in the brave, strong, and active Italian people. The wisdom of its rulers and its own instinctive inclination have fortunately saved it so far from war and placed it in the most favorable position to contribute to the creation and the restoration of a genuine peace founded on the noble principles of justice and humanity.

## The Five Point Peace Plan

Christmas Eve, 1939

ON this holy and happy day, Worshipful Brethren and beloved sons, when our anxious expectation of the divine coming is just about to find fulfillment in the contemplation of the mystery of our Saviour's birth, it is like a foretaste of Christmas joy to see around Us the members of the Sacred College and the Roman prelates and to hear from the beloved and revered Cardinal Dean so eloquent an expression of your affectionate good wishes—wishes which, supernaturalized by the prayers to the heavenly Child that accompany them, are offered to Us by so many faithful and devoted hearts on this joyous feast, the first festival of the liturgical year, and the first Christmas of Our Pontificate.

With you We raise up Our heart above this earth to the world of the spirit which the light of faith illumines with its splendor. With you We rejoice, with you We dwell upon the sacred memory of the mystery which, hidden from all ages, was manifested in the cave of Bethlehem. Herein We contemplate the cradle of universal redemption; the revelation of peace between heaven and earth, of God's glory in the highest and of peace on earth to men of goodwill; the beginning of a new era in history in which men will adore this divine

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mystery, the great gift of God which brings joy to the whole world. "Let us rejoice in the Lord," said Our great predecessor Saint Leo the Great, "and exult with gladness of spirit, because there has dawned upon us the day of redemption in which the old is made new and eternal happiness is assured. The cycle of the years recalls for us the mystery of our salvation, promised from the beginning, given in the end, and without end destined to endure. It is therefore just that we should raise up our hearts to adore this divine mystery; it is right that, as God's gift is exceeding great, so also great should be the joy of the Church in celebrating it."

Our Christmas joy is spiritual and supernatural; it takes wing and soars to God. In the words of the liturgy, "amidst the vicissitudes of earthly change our hearts cleave to the source of all true happiness." Amidst the clash and tumult of earthly events true joy is found only in the repose of the spirit. Here is a fortress which no earthly storm can assail, where the heart rests in God with confidence and unites itself with Christ, the source and cause of every joy and every grace. Is not this the secret which the Holy Child of Bethlehem, the King of our hearts, wishes to learn from Him? If we have taken this kingly lesson to heart then faith, hope, and charity will find their ecstatic expression in those words of the Apostle of the Nations: *I live now, not I, but Christ liveth in me*. In this transformation of man into Christ, our Redeemer invests man with Himself; He humbles Himself to man's level in order to raise him up to His own. Herein is that perennial renewal of Christmas joy of which we are constantly reminded in the liturgy at every season; and this is the joy of which we are told that *our hearts shall rejoice, and our joy no man shall take from us*.

## *The Pope Speaks*

The heavenly light of this joy and consolation is the source of Christian confidence, and no affliction or labor, no worry or anxiety concerning earthly things, can dim that light or trouble its serenity. It is

*like to the lark that in the morning beam  
upsoars, first singing and thereafter still,  
rapt with the sweetness of her song supreme.*

Where others are at a loss, where the faint-hearted are submerged in the bitter waters of affliction and despair, the souls in which Christ lives are full of strength; they rise above the storms and disorders of this world to sing the praises of God's just judgments and decrees. Tempests may rage, but these souls have no fear, not only because they are immortal but also, and chiefly, because they are uplifted to God by their prayer and union with Him. *Sursum corda; Habemus ad Dominum.*

Your Christmas wishes towards Us, Worshipful Brethren and beloved sons, are a prayer to the heavenly Father from whom is *every best grace and most perfect gift*; and We cannot better or more effectively express Our thanks for them than by raising Our own eyes and prayers to Him who is the fount of all power and mercy. God grant that in this union of prayer each one of you may obtain at the crib of His only-begotten Son, incarnate in our midst, that "good measure, pressed down, shaken together and overflowing" of Christmas happiness which He alone can give. Strengthened and uplifted with this joy, full of courage and self-sacrifice, may you proceed on your march through the desert of this earthly life like good soldiers of Christ, until when this day is over your yearning gaze beholds the mountain of the Lord resplendent in the dawn of eternity. Then may He grant the fulfillment



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of our Christmas prayer, that "we may contemplate with confidence as judge that same only-begotten Son whom now we welcome with joy as our Redeemer."

But while the Vigil of Christmas brings Us the consoling joy of your presence, yet the hour is not without its sorrowful recollections. Before your minds as before Ours rises the figure of Our glorious Predecessor of holy memory who only a year ago spoke to us words which we shall never forget, words solemn and grave, issuing from the depths of his fatherly heart, words which you heard and understood as We heard and understood them: the *Nunc Dimittis* of another saintly Simeon. They echoed in this very hall in which We now address you. Heavy with foreboding, they were prophetic of the misfortunes that were to come, and the tone of their appeal and admonition, the heroic self-sacrifice which marked that utterance, are still present to our ears and to our hearts.

The unspeakable calamity of war, which Pius XI foresaw with deep misgiving, and which with all the energy of his noble spirit he strove to avert from the comity of nations, is now upon us as a tragic reality. Our soul is flooded with bitter affliction when We think that this holy festival of Christ, the Prince of Peace, must today be celebrated amidst the deadly roll of cannon, under the menace of warlike missiles and the attacks of armed vessels of war. Moreover, since the world seems to have forgotten the peaceful message of Christ, the voice of reason and Christian brotherhood, we have been forced to witness a series of acts irreconcilable alike with the precepts of positive international law and those of the law of nature, as well as with the elementary sentiments of humanity; acts which show in what a vicious circle the

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juridical sense becomes involved when it is led simply by considerations of expediency. Among such crimes We must include a calculated act of aggression against a small, industrious, and peaceful nation, on the pretext of a threat which was neither real nor intended, nor even possible; atrocities (by whichever side committed) and the unlawful use of destructive weapons against non-combatants and refugees, against old men and women and children; a disregard for the dignity, liberty, and life of man, showing itself in actions which cry to heaven for vengeance: *The voice of thy brother's blood crieth to me from the earth*; and finally an ever-growing and increasingly methodical anti-Christian and atheistic propaganda, especially among the young.

It is Our duty, as well as Our sacred desire and purpose, to preserve the Church and its mission from all contact with this anti-Christian spirit, and therefore We warmly and insistently urge especially the ministers of the altar and the "dispensers of the mysteries of God" to be ever more assiduous and exemplary in the teaching and the practice of charity, bearing always in mind that in the kingdom of Christ there is no precept more inviolable or more fundamental than the service of truth and the strengthening of the bond of love.

With deep distress We contemplate the manifest and growing damage to souls caused by the spread of ideas which, more or less purposely and openly, are distorting and obscuring the truth in the minds of individuals and nations, whether belligerent or not; and We are overwhelmed with the thought of the immense labor which will be necessary, when the world has tired of war and turns to thoughts of peace, in order to break down the gigantic walls of hatred and hostility which have been built up in the heat of conflict.

Aware of the excesses to which the way is opened and an

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impulse provided by a policy which takes no account of God's law, We used every endeavor, when war threatened, to avert the supreme catastrophe and to persuade those in power, upon whose shoulders rested the heavy responsibility of decision, to withdraw from an armed conflict and to spare the world a tragedy beyond all foreseeing. But Our efforts, as well as those of other parties enjoying influence and respect, failed to produce the desired effect, chiefly because it appeared impossible to remove the deep feeling of distrust which during recent years had been steadily growing and had placed insurmountable spiritual barriers between one nation and another.

The international problems involved were by no means insoluble, but that lack of confidence, due to a series of particular circumstances, presented an almost insuperable obstacle to faith in the efficacy of any promises or in the lasting character of possible agreements. The recollection of the short and troubled duration of similar pacts and agreements in the past finally paralyzed all efforts to promote a peaceful solution.

It remained for Us, Worshipful Brethren and beloved sons, only to repeat the words of the Prophet: *We have looked for peace and there is no good; and for the time of healing and behold trouble*, and to use every possible endeavor meanwhile to alleviate the misfortunes arising out of the war, endeavors which are not a little obstructed by the impossibility, not yet overcome, of bringing the aid of Christian charity to those regions where the need of it is most urgently felt. For four months now, and with anguish beyond all words, We have gazed upon the ruins which this war, begun under such unusual circumstances, has been piling up. And even though hitherto, if we except the bloodstained soil of Poland and Finland, the number of victims may be considered to be smaller

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than had been expected, nevertheless the sum-total of calamities and sacrifices has already reached proportions which cannot but cause grave anxiety for the economic, social, and spiritual future of Europe, and not of Europe alone. As the war-monster progressively acquires, swallows, and demands more and more of the materials available, all of which are inexorably put at the disposal of its ever-increasing requirements, the greater becomes the danger that the nations directly or indirectly affected by the conflict will become victims of a sort of pernicious anemia—and the inevitable question arises: How will an exhausted or attenuated economy contrive to find the means necessary for economic and social reconstruction at a time when difficulties of every kind will be multiplied, difficulties of which the disruptive and revolutionary forces now holding themselves in readiness will not fail to take advantage, in the hope of striking a decisive blow at Christian Europe?

Even the fever of conflict should not prevent nations and their rulers from giving due weight to considerations such as these, which ought to cause them to examine the likely consequences and reflect upon the aims and justifiable purposes of the war.

Those who keep a watchful eye upon these future consequences and calmly consider the symptoms in many parts of the world already pointing to such a development of events, will, We think, in spite of the war and its hard necessities, keep their minds open to the prospect of defining clearly, at an opportune moment and so far as it lies with them to do so, the fundamental points of a just and honorable peace; nor will they categorically refuse negotiations for such a peace in the event of a suitable occasion, with the needful guarantees and safeguards, presenting itself.

## *The Five Point Peace Plan*

I. A fundamental postulate of any just and honorable peace is an assurance for all nations great or small, powerful or weak, of their right to life and independence. The will of one nation to live must never mean the sentence of death passed upon another. When this equality of rights has been destroyed, attacked, or threatened, order demands that reparation shall be made, and the measure and extent of that reparation is determined, not by the sword nor by the arbitrary decision of self-interest, but by the rules of justice and reciprocal equity.

II. The order thus established, if it is to continue undisturbed and ensure true peace, requires that the nations be delivered from the slavery imposed upon them by the race for armaments, and from the danger that material force, instead of serving to protect the right, may become an overbearing and tyrannical master. Any peaceful settlement which fails to give fundamental importance to a mutually agreed, organic, and progressive disarmament, spiritual as well as material, or which neglects to ensure the effective and loyal implementing of such an agreement, will sooner or later show itself to be lacking in coherence and vitality.

III. The maxims of human wisdom require that in any reorganization of international life all parties should learn a lesson from the failures and deficiencies of the past. Hence in creating or reconstructing international institutions which have so high a mission and such difficult and grave responsibilities, it is important to bear in mind the experience gained from the ineffectiveness or imperfections of previous institutions of the kind. Human frailty renders it difficult, not to say impossible, to foresee every contingency and guard against every danger at the moment in which treaties are signed; passion and bitter feeling are apt to be still rife. Hence in order

## *The Pope Speaks*

that a peace may be honorably accepted and in order to avoid arbitrary breaches and unilateral interpretations of treaties, it is of the first importance to erect some juridical institution which shall guarantee the loyal and faithful fulfillment of the conditions agreed upon, and which shall, in case of recognized need, revise and correct them.

IV. If a better European settlement is to be reached there is one point in particular which should receive special attention: it is the real needs and the just demands of nations and populations, and of racial minorities. It may be that, in consequence of existing treaties incompatible with them, these demands are unable to establish a strictly legal right. Even so, they deserve to be examined in a friendly spirit with a view to meeting them by peaceful methods, and even, where it appears necessary, by means of an equitable and covenanted revision of the treaties themselves. If the balance between nations is thus adjusted and the foundation of mutual confidence thus laid many incentives to violent action will be removed.

V. But even the best and most detailed regulations will be imperfect and foredoomed to failure unless the peoples and those who govern them submit willingly to the influence of that spirit which alone can give life, authority, and binding force to the dead letter of international agreements. They must develop that sense of deep and keen responsibility which measures and weighs human statutes according to the sacred and inviolable standards of the law of God; they must cultivate that hunger and thirst after justice which is proclaimed as a beatitude in the Sermon on the Mount and which supposes as its natural foundation the moral virtue of justice; they must be guided by that universal love which is the compendium and most general expression of the Christian

## *The Five Point Peace Plan*

ideal, and which therefore may serve as a common ground also for those who have not the blessing of sharing the same faith with us.

We are not insensible of the grave difficulties which lie in the way of the achievement of these ends which We have described as needful for establishing and preserving a just peace between nations. But if ever there was an objective deserving the collaboration of all noble and generous minds, if there was ever a spiritual crusade which might assume with a new truth as its motto, "God wills it," then it is this high purpose, it is this crusade, enlisting all unselfish and great-hearted men in an endeavor to lead the nations back from the broken cisterns of material and selfish interests to the living fountain of divine justice, which alone is able to provide that morality, nobility, and stability of which the need has been so long experienced, to the great detriment of nations and of humanity.

To these ideals, which are at the same time the real objectives of a true peace established in justice and love, We hope and trust that all those united with Us in the bond of faith will keep open their minds and hearts; so that when the storm of war shows signs of abating there may arise in every nation men of foresight and goodwill, inspired with the courage which can suppress the base instinct of revenge and set up in its stead the grave and noble majesty of justice, sister of love and consort of true wisdom.

Of this justice, which alone can create and preserve peace, We and with Us all those who hear Our voice, know where to find the supreme model, the inner principle, and the sure promise. *Transeamus usque Bethlehem et videamus*: "Let us go to Bethlehem." There we shall find lying in the cradle

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Him who is born "the Sun of Justice, Christ our God," and at His side the Virgin Mother who is "Mirror of Justice" and "Queen of Peace," with the holy Protector Saint Joseph, "the just man." Jesus is the Expected of nations. The prophets announced His coming and foretold His future triumphs: *His name shall be called Wonderful, Counselor, God the Mighty, the Father of the world to come, the Prince of Peace.*

When this heavenly Child was born another Prince of Peace reigned on the banks of the Tiber; and he with solemn ceremony had dedicated an "Altar of Augustan Peace" whose relics, for long ages hidden beneath the ruins of Rome, have come to light in our own time. On that altar Augustus sacrificed to gods who have no power to save. But we may well believe that the true God and eternal Prince of Peace, who a few years later came down to dwell amongst men, was not deaf to the sighs for peace which were uttered in that age, and that the Augustan peace was a symbol of the supernatural peace which He alone can give and in which any true earthly peace is perforce included; We mean the peace which is won, not by the sword but by the wood of the crib of this Infant Lord of Peace, and by the wood of the cross on which He was to die, a wood bedewed with His own blood, not the blood of rancor and hatred, but the blood of pardon and love.

Let us, then, go to Bethlehem; let us go to the grotto of the King of Peace, the peace which the choirs of angels sang. Prostrate before Him and on behalf of this torn and divided humanity, on behalf of those numberless souls, to whatever people they may belong, who are bleeding and dying, who are mourning and weeping, who have lost their fatherland, let us address to Him our prayers for peace and concord, for help and salvation, using the words which the Church puts



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upon the lips of her children during this holy season: "O Emmanuel, our King and Lawgiver, the Expected of nations and their Saviour, come and save us, our Lord and our God."

While in this prayer We express Our yearning for a peace in the spirit of Christ, the Mediator of peace between heaven and earth who with His goodness and kindness has appeared amongst us; while We exhort all Christians to unite their sacrifices and prayers with Our intentions, We impart to you, Worshipful Brethren and beloved sons, and to all those whom you have in your thoughts, to all men of goodwill on earth, especially to the suffering, the distressed, and the persecuted, to captives and to the oppressed of every nation, as a pledge of grace, consolation, and heavenly comfort, Our Apostolic Benediction.

# Letter to President Roosevelt

January 7, 1940

*Acknowledging the letter directed on December 23, 1939 by President Franklin D. Roosevelt to Pope Pius XII, announcing the appointment of Myron C. Taylor as the President's personal representative to His Holiness, there was presented at the White House in Washington on January 20, 1940, by the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, accompanied by the Right Rev. Msgr. Michael J. Ready, General Secretary of the National Catholic Welfare Conference, the Supreme Pontiff's reply. The following is the text of Pope Pius XII's message:*

To His Excellency, Franklin Delano Roosevelt, President of the United States of America.

PIUS PP. XII

Most Excellent Sir:

Health and Prosperity.

The memorable message that Your Excellency was pleased to have forwarded to Us on the eve of the Holy Feast of Christmas has brightened with a ray of consolation, of hope and confidence, the suffering, the heart-rending fear and the bitterness of the peoples caught up in the vortex of war. For this all right-minded men have paid you the spontaneous tribute of their sincere gratitude.

## *Letter to President Roosevelt*

We have been deeply moved by the noble thought contained in your note, in which the spirit of Christmas and the desire to see it applied to the great human problems have found such eloquent expression; and fully persuaded of its extraordinary importance We lost no time in communicating it to the distinguished gathering present that very morning in the Consistorial Hall of this Apostolic Vatican Palace, solemnly expressing before the world, Catholic and non-Catholic alike, Our appreciation of this courageous document, inspired by a far-seeing statesmanship and a profound human sympathy.

We have been particularly impressed by one characteristic feature of Your Excellency's message: the vital, spiritual contact with the thoughts and feelings, the hopes and the aspirations of the masses of the people, of those classes, namely, on whom more than others, and in a measure never felt before, weighs the burden of sorrow and sacrifice imposed by the present restless and tempestuous hour. Also for this reason, none perhaps better than We can understand the meaning, the revealing power, and the warmth of feeling manifest in this act of Your Excellency. In fact Our own daily experience tells Us of the deep-seated yearning for peace that fills the hearts of the common people. In the measure that the war with its direct and indirect repercussions spreads; and the more economic, social, and family life is forcibly wrenched from its normal bases by the continuation of the war, and is forced along the way of sacrifice and every kind of privation, the bitter need of which is not always plain to all; so much the more intense is the longing for peace that pervades the hearts of men and their determination to find and to apply the means that lead to peace.

When that day dawns—and We would like to hope that it

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is not too far distant—on which the roar of battle will lapse into silence and there will arise the possibility of establishing a true and sound peace dictated by the principles of justice and equity, only he will be able to discern the path that should be followed who unites with high political power a clear understanding of the voice of humanity along with a sincere reverence for the divine precepts of life as found in the Gospel of Christ. Only men of such moral stature will be able to create the peace that will compensate for the incalculable sacrifices of this war and clear the way for a comity of nations, fair to all, efficacious and sustained by mutual confidence.

We are fully aware of how stubborn the obstacles are that stand in the way of attaining this goal, and how they become daily more difficult to surmount. And if the friends of peace do not wish their labors to be in vain, they should visualize distinctly the seriousness of these obstacles, and the consequently slight probability of immediate success so long as the present state of the opposing forces remains essentially unchanged.

As Vicar on earth of the Prince of Peace, from the first days of Our Pontificate We have dedicated Our efforts and Our solicitude to the purpose of maintaining peace, and afterwards of re-establishing it. Heedless of momentary lack of success and of the difficulties involved, We are continuing to follow along the path marked out for Us by Our Apostolic mission. As We walk this path, often rough and thorny, the echo which reaches Us from countless souls, both within and outside the Church, together with the consciousness of duty done, is for Us abundant and consoling reward.

And now that in this hour of world-wide pain and misgiving the Chief Magistrate of the great North American

## *Letter to President Roosevelt*

Federation, under the spell of the Holy Night of Christmas, should have taken such a prominent place in the vanguard of those who would promote peace and generously succor the victims of the war, bespeaks a providential help, which We acknowledge with grateful joy and increased confidence. It is an exemplary act of fraternal and hearty solidarity between the New and Old World in defense against the chilling breath of aggressive and deadly godless and anti-Christian tendencies, that threaten to dry up the fountainhead, whence civilization has come and drawn its strength.

In such circumstances We shall find a special satisfaction, as We have already informed Your Excellency, in receiving with all the honor due to his well-known qualifications and to the dignity of his important mission, the representative who is to be sent to Us as the faithful interpreter of your mind regarding the procuring of peace and the alleviation of sufferings consequent upon the war.

Recalling with keen joy the pleasant memories left Us after Our unforgettable visit to your great nation, and living over again the sincere pleasure that personal acquaintance with Your Excellency brought Us, We express in turn Our hearty good wishes, with a most fervent prayer for the prosperity of Your Excellency and of all the people of the United States.

*Given at Rome, at St. Peter's, the 7th day of January, 1940, the first Year of Our Pontificate.*

Pius PP. XII.

## To Members of the Roman Nobility

(*In response to their New Year wishes*)

January 8, 1940

YOU may have to fill an important role in the work of future reconstruction. For, if it is true that modern society rebels against the idea and the very name of a privileged class, it is none the less true that, as in antiquity, it will not be able to do without a working-class, and one, therefore, that will take its share in governing. It is up to you, then, frankly to show that you are, and mean to be, a willing and active class. You have indeed understood this, and your children will understand and see this still more clearly: no one can emancipate himself from the original and universal law of work, however variable and manifold it be, and whatever forms it may take in intellectual or manual activities.

There is, besides, one privilege that neither time nor men can wrest from you, unless you yourselves consent to lose it by your own deserts: it is the privilege of being the best, *optimates*, less by abundance of wealth, the display of clothes, the luxury of your palaces, than by the integrity of your morals and the rectitude of your religious and civil lives. It is the privilege of being patricians, *patricii*, by reason of the superior qualities of mind and heart; the privilege of being noble, *nobiles*, that is, men whose names deserve to be known and whose actions deserve to be quoted as a pattern and a source of emulation.

## A Discourse on Pius XI to Milanese Pilgrims

February 11, 1940

AT the beginning of this Lent, which recalls the mysteries of Christ's passion and death no less than His triumph over death, there should be no discordance between these memories and the affectionate thought of the great Pastor who once ruled the great archdiocese of Milan, the church of Saint Ambrose, which has just reached its sixteenth centenary. Both grief and joy have directed your steps to Us, so natural to a world in which suffering and comfort constantly alternate. None the less, your presence is a delight to Us, associated as it is with the memory of Pius XI, "leader, lord, and master."

In the history of the Church the name of Pius XI will live as the center of a new age, the seal of a past no less glorious, the sign of a future that augurs new triumphs of the faith. *Pax Christi in regno Christi* was the motto that inspired all his thoughts and actions, the polar star of his pontifical reign, by whose light he guided the Barque of Peter. His thought centered on the peace of Christ. In action he was the intrepid pioneer of peace, first in his own country, when he put an end to a long and painful estrangement; then among the nations and in the Church, when he promoted the Christian education of youth, defended the sanctity of marriage, exalted the dignity of the priesthood, founded seats of learning,

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propagated the Gospel beyond all previous frontiers, ennobled the zeal of the native clergy and glorified Christ the King in Eucharistic Congresses. He extended the reign and the peace of Christ to the laity, by making them the apostles of Catholic Action; to the scientists, by inviting them to study the relations between science and faith; to Heaven, by swelling the ranks of the saints.

And it is to pray at the tomb of this great Pontiff that you have come to Rome. Rome also associates itself with you and with Milan in celebrating the centenary of Saint Ambrose. In his youth he witnessed the defeat of Arianism and the death of the old pagan world; in his manhood he watched the breaking-up of the Roman Empire and the barbarian invasions; and during his pontificate he displayed the bravery of a true Roman in the true spirit of Christ, as the champion of the freedom of the Church, the counselor of three emperors, the father of the poor, the consoler of Saint Monica and the spiritual father of Saint Augustine, the writer of sacred hymns, the exemplary pastor. But to us, in these troublous days so like his, he set the example of a soul that from childhood till death never yielded to the allurements of paganism around him. You know the dangers that today beset our Christian youth. They will find their true pattern in Saint Ambrose, that tower of watchfulness, strength, and dignity.



## To Rumanian Prelates in Audience

February 18, 1940

IN the footsteps of the Imperial legionaries followed the missionaries of the Gospel, bringing to Dacia an amphora filled with two precious ointments, the Christian virtues and the ancient Latin civilization. Of this union you are the living patterns, for your fidelity to the Rome of the Popes has enabled you to contribute to the progress of civilization in Rumania. The intellectual institutions, the social and charitable organizations of Blaj admirably show how loyalty to Rome and to the Roman Papacy is reconcilable with love of country, loyalty to the best traditions, and active participation in raising them to a high and noble level.

No doubt, the first and supreme task of the Church and the Papacy lies in their work for souls, leading these to God by means of personal sanctification, fidelity to doctrine and law, the two founts of supernatural life, that train the sons of God to perfection. But such a life cannot radiate all around without creating an atmosphere of grace, whereby the national inheritance of language, institutions, and customs becomes impregnated with Christian ideas and enriched by evangelical virtues, giving these in its turn that delicate local aroma characteristic of country and people.

When your magnificent Danube issues from the Nera forests and reaches, tired of its thousand-mile course, rich plains,

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pouring wealth on fields, industrial cities and oil fields, it presents to heaven and earth an unrivaled vision of peace. Peace! This word is the summary of the best wishes we can offer you; but present circumstances, in a world torn by the horrors of war, give it particular significance. We are thinking of a three-fold aspect of peace. We wish you the peace of heart, which will never fail you, if you keep in close and personal union with Christ. We wish your nation internal peace, remembering that the Catholic social doctrine, the Catholic sense of the family, the Catholic law of brotherly and universal charity, will ever be the most powerful instrument for placating civil discords, breaking down class hostility between rich and poor, workers and employers and the various races that happen to live in the territories of a state. Lastly, we wish you eternal peace, praying the Lord that He may save your country from the scourge of war and enable it to carry on its charitable work among those who have been stricken by the present conflict.

## On the Anniversary of His Coronation

March 3, 1940

A YEAR has gone by which has been filled with so many material and spiritual events and changes; a year in the course of which the interior and exterior aspect of Europe have been transformed. Political, economic, and spiritual upheavals have begun, the repercussions and the consequences of which no human mind can foresee, but the gravity of which must be considered with attention and solicitude by those who are called to proclaim the truth and the reign of Christ in the midst of a humanity disturbed and shaken to its foundations by error and by passion.

At this time, when all human forecasts seem false, when all purely human methods are revealing their intrinsic deficiency, the eyes of the faithful turn towards the eternal hills whence only can come salvation.

In this world in the grip of the evil desires of men, in which we see men wandering as in a desert among hallucinations and mirages which are but darkness, dashing themselves against each other and falling down, the Church marches surely, holding on high the torch of Christ: the way, the truth, and the life; for without a way one arrives at no end, without truth one enlightens no minds, without life one animates no will and no work.

It is truth which lightens the way and the life, this truth

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which is the pedestal of justice, this justice which is the foundation of peace.

Yes; it is peace which is founded on the knowledge of God and of Our Lord Jesus Christ—"the way, the truth, and the life"—which is the most profound wish and aspiration of Our soul. It is peace which prompts Us in Our love for men, for all men, which We carry in Our heart, for both those who are near to Us and those who are far away, those who are faithful to Us and those who are separated from Us, those who are at peace and those who are at war, for it is to all that We owe the services of truth and of the charity of Christ.

From this hill We contemplate the troubled world. If peace reigns about Us, by the grace of God, yet beyond the Alps, beyond the seas and the oceans, there are only winds and storms, and both religion and humanity call out for peace.

Our hopes and Our confidence repose in God, who holds in His hands the hearts of men and the storms of the land, of the sky, and of the sea.

You, venerable brothers and dear sons, who are Our Senate and Our counselors, grant Our hope for your prayers and your solitudes, so that having participated in Our sorrow and shared Our thorns, you may share also Our roses and Our joys, for your consolation and your glory.

## To Certain Spanish Sailors

March 7, 1940

WE welcome you, sons of Catholic Spain, with fatherly affection. . . . Your profession as Spanish sailors recalls to Our mind those Providential expeditions of missionary Spain, when its fleet, true auxiliary of the Barque of Saint Peter, carried to the New World, together with European civilization, the incomparable treasure of faith in Jesus Christ, and with the Catholic religion enriched those enormous continents with the sublime and true civilization of souls, whose custodian and guardian is Saint Peter's successor in the Apostolic See of Rome. But your presence moreover reminds Us of more recent achievements, the heroic sacrifices you made in defense of the sacred patrimony of your piety and Catholic faith. In the light of these memories, We have no hesitation in making Ours the thought of the Christian, Latin, and Spanish poet, Prudentius, when he wrote: "*Hispanos Deus aspicit benignus*: God looks upon Spaniards as His favorites." And now that your country is by God's grace flourishing once more into new life, We exhort you never to forget the teachings of your past traditions, whose greatness was due to that supreme ideal, that highest of all human ideals, the religion of Jesus Christ. As a pledge of the many heavenly gifts to yourselves, your relations, and friends, to the entire population of Catholic Spain, and especially to the sailors whom you represent, We impart to you from the fullness of Our affection the Apostolic Blessing.

## Address Broadcast on Easter Sunday, 1940

JOY among the angel hosts in heaven, joy among the hidden things of God! Let earth, too, be glad, catching the rays of all this brightness! The cheerless lamentations of the old prophets are heard no longer; the churches put aside their mourning, and appear all smiling, with festal music, in festal garb; even the Cross has become a trophy, and wears, like a favor, the palm that tells of victory. Our Divine Redeemer has risen in triumph, the conqueror of death, and has brought us a blessed inheritance of life, of peace, of salvation.

True it is that at this moment almost all the peoples of the world are the prey of panic-stricken anxiety. Some are rocked by the raging tide of war; others are appalled by the future, with its outlook of peril. And yet the solemnities of Easter call men's minds back to the thought of heavenly joys; those Christian virtues we need so urgently, of faith, hope, and charity, spring up and flourish again under their influence. Ah, Worshipful Brethren and Beloved Sons, Our heart and yours are overflowing with a heavenly gladness, which these virtues nourish in them; if only that were true all over the world! If only mankind would listen to the holy invitation which this day offers, would experience that holy joy, which alone can soothe grief, wipe away tears, and calm anxieties! We cannot think without profound sadness of those whose minds have no ray of divine truth to enlighten them; tortured by unhappiness, they cannot derive from the thought of heaven that hope which can never fail us, that comfort

## Broadcast on Easter Sunday

which alone deserves the name. It is Our prayer that He who overcame death will make His heavenly light shine upon them; will so renew them and re-fashion them that they too may attain paschal joy, which is nothing less than the earnest of everlasting happiness. We celebrate today the feast of Christ's rising again; may it be a principle of spiritual renewal in individual lives, as history affords clear proof that it actually gave birth to a new world-order.

It is plain truth that when our Lord Jesus Christ "overcoming the sting of death opened the kingdom of heaven to all who believe" in Him, a new and a happier age dawned upon the whole human race. As the sun, showing above the dark mountain-tops at early morning, scatters the darkness and the mists, bringing back light, heat, and life with it, so Jesus Christ, when He rises living from the tomb, "chases away our crimes, washes away our faults . . . restores innocence to the fallen, joy to the sad at heart; sends our quarrels flying, and brings us peace." Three days earlier, the apostles had abandoned their Master in hasty flight; when they witnessed His amazing victory over the powers of darkness, their wavering faith found new strength, the dying embers of divine love in their hearts were kindled into flame. They had strength from above to rely on, grace from above to aid them; and they prepared to communicate to others the spiritual life which they had drunk in from Jesus Christ, to subdue the whole world, not by arms stained with blood, but by the power of truth and of charity. So it was that *their cry went out into all lands, their words to the ends of the world*. Villages, towns, populous cities were awakened at this new dawning of light, were quickened by this new influence of love, and felt the need of a renewal. Wherever these same apostles planted their holy foot-prints, a new spring-time

## *The Pope Speaks*

came; a holiness unknown to earth burst into flower and gave out its sweet fragrance. Such were the undaunted confessors whose confession spread abroad the Christian faith; the white-robed virgins, who kept the lily of chastity unstained; the eager martyrs, who hallowed the crown of victory by dyeing it in their blood: those countless martyrs who laid with their blood the foundations of the Catholic Church, not least in this mother-city, the capital once of Rome's empire, and now of the Christian people. Thirsting for the death which was their triumph, they faced the roaring of the lions with unflinching hearts; we might apply to any one of them those noble words of Saint Ignatius, Bishop of the Church in Antioch: "I am the wheat of Christ; let me be ground by the teeth of wild beasts, and so be found pure bread!"

If then, as We have said (and the annals of the Church are proof of it), the triumph of Jesus Christ over death brought with it an amazing restoration and renewal of the whole world, it should be the same with us now. If we really mean to walk in the steps of our divine Redeemer, how eagerly, how painstakingly we ought to reproduce in our own lives the image of that spiritual restoration! But this, as we all know by experience, is no easy task. The renewal can only be brought about by Christian strength of character; and such strength, with our human weakness to retard it, means effort, claims effort, if it is to be the ruling principle of our lives.

And yet, Worshipful Brethren and Beloved Sons, our Lord Christ has not rested content with giving us commandments, has not rested content, even, with ratifying those commandments by the astonishing example of His life; He has promised us help from above, and if we ask for it, humbly and earnestly, His great mercy bestows that help on us without



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fail. So that nothing can be difficult to the followers of Jesus Christ, if their wills are set on it; nay, as we know by experience, the fiercer our struggle against *the powers of darkness* the more delightful, the more consoling is our victory. We must strive, then, with all our force and all our energy, *to walk in newness of life, just as Christ has risen from the dead through the glory of his Father, to live soberly, justly and devoutly in this world, renouncing impiety and all worldly desires.* Our aim must be *to strip off our old nature, with the actions which belong to it, and clothe ourselves with the new nature, which is renewed continually into a fuller knowledge and according to the likeness of him who created it.* So we may actually attain the result we long for, *that those who live may no longer live to themselves but to him who died and rose again for them.*

We have seen, then, the course of action which is so clearly defined for us, so earnestly recommended to us, by the Apostle of the Gentiles. If we regulate our lives by it, the holy festival of Easter will bring a gift to each of us—that of reflecting in ourselves, in our characters, the living image of Jesus Christ, undeterred by the labor which it involves. And if we do this, the winds and storms which rock the terrified world of today, the multitudinous anxieties which burden men's lives so heavily in our time, will pass us by; we shall enjoy the peace which comes from above, we shall be sustained by the hope of blessings which can never die, we shall have our fill of heavenly comfort. After all, *if we have died with him, we shall also live with him; if we wait for him patiently, we shall also reign with him; if we suffer with him, we shall also be glorified with him.*

But there is another reason, Worshipful Brethren, and Beloved Sons, for urging so strongly upon you and upon all

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men this duty of spiritual renewal and restoration through Christ. It is not only the private lives of individual citizens and their private welfare that depend on this course of action, it is the highest interest of the whole confederacy of mankind. And not least in these times, when all eyes are fixed upon events so lamentable, all hearts are daunted by the fear of worse to come. You can see for yourselves what an age it is we have been born into. Peace between nations lies hopelessly shattered; pacts solemnly confirmed by agreement on both sides are continually being revised, or violated outright, at the discretion of one party, without any attempt at discussion and clear adjustment of mutual relations; the voice of brotherly love and brotherly goodwill is silenced. All the fruits of research and experiment, all men's energies, all their wealth and property, are now being devoted to the conduct of war, or to the ever-increasing production of armaments. What was designed to promote the prosperity of nations and the growth of civilization, is now, by a preposterous change of direction, being used for its downfall and its ruin. The commerce of peace-time, held up by every possible device, is at a standstill; and this means a want of supply which falls most heavily upon the poorer classes. More than this, and worse than this; in many parts of the world, where men's hearts are blinded by hatred and ill-will, the earth, the seas, and even the sky, noble image of our heavenly country, are being polluted with fratricidal massacre. More than once, to our great distress, the laws which bind civilized peoples together have been violated; most lamentably, undefended cities, country towns and villages, have been terrorized by bombing, destroyed by fire, and thrown down in ruins; unarmed citizens, even sickness, helpless old age, and innocent

## *Broadcast on Easter Sunday*

childhood have been turned out of their homes, and often visited with death.

As these evils crowd in upon us, what hope of remedy is left to us, except that which comes from Christ, from His inspirations, and from His teaching, a healing stream flowing through every vein of our society? Only Christ's law, only Christ's grace can renew and restore private and public life, redressing the true balance of rights and duties, checking unbridled self-interest, controlling passion, implementing and perfecting the course of strict justice with His overflowing charity. He who could only give His commands to wind and storm, who could allay the waves of an angry sea and reduce them to calm, He it is who alone can turn men's hearts to peace and brotherly love: He alone can bid the nations settle their disputes, freely and successfully, not by violence but by the law of truth, of justice, and of charity: He alone can strike the swords from their hands, and join those hands at last in a treaty of friendship.

We, therefore, whose fatherly love for all makes Us share in the bitter grief and affliction of Our sons, on this day of solemn rejoicing offer Our heart-felt prayers to the divine Redeemer, that it may please Him "to grant to kings and princes" and to all the Christian people "peace and true concord." Amen.

## Call to Prayer for the Restoration of Peace Among Nations

April 15, 1940

LAST year, when dark clouds obscured the horizon, and the talk of armed strife, forerunner of war, held all in trepidation, We who share in Our paternal heart the sufferings and straits of Our children, addressed a Letter to you [Cardinal Maglione]; through you We bade the whole Catholic world to offer in the month of May, then close at hand, prayers and fervent aspirations to the great Mother of God that She might conciliate Her Son, offended by our many sins, and that the just settlement of opposing interests and the restoration of confidence to men's minds might effect the return of peace among nations. Now that the situation is worse, and that this terrible war has broken out, bringing with it already untold harm and suffering, We cannot but call again on Our children, scattered through the world, to gather around the altar of the Virgin Mother of God daily during the next month consecrated to Her, to offer Her suppliant prayer.

All know now that, from the beginning of the war, We have left nothing undone, but have championed by every means at Our disposal—in Our public utterances written and oral, and in conversations and interviews—the restoration of that peace and concord which must be based on justice and reach its perfection in mutual fraternal charity. You, Beloved

## *For the Restoration of Peace*

Son, who stand so close by Us in the government of the Universal Church, and have such intimate contact with Us, know well that We are deeply afflicted by the travail and sorrows of the warring nations; that We can repeat and apply to Ourselves in this connection, the words of the Apostle Saint Paul, *Who is weak, and I am not weak?* Our heart is full of sorrow, not only for the terrible calamities that overwhelm the countries at war, but also for the evils, every day more menacing, that threaten other nations. But if, as We have said, We have left nothing undone that human power could do and human counsels could suggest, to avert this accumulation of evils, We none the less place all Our hope in Him Who alone is all-powerful, Who holds the world in the palm of His hand, Who guides the destinies of peoples, the thoughts and sentiments of those who rule nations. We desire, therefore, that all should interweave their prayers with Ours, that the Merciful God by His powerful command may hasten the end of this calamitous storm.

And since, as Saint Bernard says, "It is the will of God that we should obtain all through Mary," all should have recourse to Her, and should lay at the foot of Her altar their supplications, their tears, their sorrows, and from Her seek solace and comfort. May that which, as history tells us, was for our forebears a constant and effective practice in times of crisis and trial, become for us who follow their footsteps faithfully, a persevering exercise during these trying times. The Blessed Virgin is in fact so powerful with God and with His Only-begotten Son that, as Dante sings,

*. . . he who grace desireth, and comes not  
To Thee for aidance, fain would have desire  
Fly without wings.*

## *The Pope Speaks*

She is in truth the most powerful Mother of God, and is too—a consoling thought for us—our most loving Mother; accordingly let us be happy to place ourselves under Her protection and help, and to entrust ourselves entirely to Her motherly goodness.

But above all We desire, Beloved Son, that during next month white hosts of children may flock to the shrines of Our Lady, and through Her intercession and peaceful mediation may obtain from God for all peoples and nations the desired tranquillity. Let them be assembled every day before the altar of our heavenly Mother, and on bended knees and with hands joined, may they offer together with their prayers their flowers, they who are themselves flowers from the mystical garden of the Church. We place great faith in the prayers of those whose *angels in heaven always see the face of My father*, whose expression radiates innocence and whose glistening eyes seem to reflect the splendors of the heavens. We know that Our Divine Redeemer loves them with a special love, and that His most holy Mother has for them a special tenderness; we know that the prayers of the innocent pierce the heavens, disarm divine justice, and obtain heavenly graces for themselves and for others. Joined then in a holy rivalry of prayer, may they not fail to hasten the fulfillment of the wish common to all; let them remember Our Lord's promise: *Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you.*

May God in His kindness, moved by so many voices praying together, and especially by the voices of children, re-establish men's minds in peace, bind them together again in fraternal union, and restore the order of tranquillity and justice; may the rainbow of peace appear once again, and a happier era open for human society.

## *For the Restoration of Peace*

You will see to it then, Beloved Son, that in the manner which seems to you most suitable, these Our wishes and this Our desire be brought to the knowledge of all, and especially of the Sacred Pastors of dioceses throughout the entire Catholic world, whom We have found always most responsive to Our wishes, and of whose zeal We have already abundant proof.

Meanwhile in pledge of heavenly favors and in testimony of Our paternal benevolence, with all Our heart We bestow on you, Beloved Son, and on all those who respond willingly to Our invitation, and especially to the host of Our dear little ones, Our Apostolic Benediction.

*Given at Rome, at Saint Peter's on the 15th of April in the year 1940, the second of Our Pontificate.*

PIUS PP. XII.

## On Ascension Day, in Reference to Two Saints

May 2, 1940

HOW far removed is our time from the radiant sanctity of these two virgins! How many men today seek, not the eternal, but the worldly joys; how many care not for redeeming their sins by penance, seeking instead with growing intensity the satisfaction of their guilty passions and desires, at the cost even of their earthly fatherland. Yet the immoderate lust for human greatness and power and its consequent disregard for God's law only blinds the mind, so that all canons of truth and rules of charity are broken in social relations, bonds between nations are severed and the barriers of justice thrown down.

The consequence, as you know, is a war that for the last eight months has caused the blood of brothers to flow, dissipated immense wealth and laid waste to many countries. Numberless citizens driven into exile are deploring the loss of their country, innocent children are crying over the loss of their parents, fathers and mothers are mourning the loss of their children.

Averting our eyes from these terrifying scenes, we turn them towards heaven on this morning of Our Lord's Ascension, imploring these virgins, who already enjoy His glory, to intercede for us, that we may follow them to our heavenly home.



## Letter to the Church in France

July 31, 1940

*To Our dear sons and Venerable Brothers, Cardinals, Archbishops and Bishops of France, greetings and Apostolic Benedictions:*

THE expression of filial devotion which you sent to me on the day after the unprecedented disaster which crossed your fatherland, and the prayer which you have uttered to have a word of comfort, correspond to Our deep desire to be at this moment in the midst of you, my dear sons and Venerable Brothers, and to express to you the profound echo raised in Our fatherly heart by the calamity which has plunged France into mourning.

Certainly these sentiments of paternal affection which have permitted Us so often, whether from near or far, to participate in the joys of your religious ceremonies do not permit Us to remain apart from your misfortunes while throughout France the tears flow as abundantly as the generous blood with which, in the course of this war, her valorous youth made such a great sacrifice.

Therefore We are here among you, pastors, priests and faithful, moved by your fate, but at the same time consoled again at finding anew in the day of trial in all its dignity the Catholic soul of this France whom misfortune has never

## *The Pope Speaks*

crushed and has often brought nearer to God, to make her more vigorous and faithful to her great spiritual and Christian mission.

It is precisely toward this mission, which constitutes her greatest title to glory, that We desire to invite you to raise your eyes and your fondest hopes, to make yourself more perfectly realize that in so sad an hour in your history your Providential mission preserves all its value.

Yes, these very misfortunes with which God today visited your people give assurance, We feel certain, through the adorable designs of His Providence of the conditions for greater spiritual labor favorable to bring about reawakening of the entire nation.

Is not the true grandeur of a people a spiritual grandeur like that of every man who is conscious of his dignity and of the value of life? Is it not through sorrow that it is given to all of us to open our eyes better to the eternal truth, to find again the path of wisdom which brings happiness?

We know the spiritual resources with which France disposes to enter on this path, to become tranquil in soul and to make of her misfortunes a believer of the new spiritual ascension which will be an achievement of salvation for her.

Her resources are so numerous and so powerful that We are sure she will not await the conclusion of peace to put them to work and will give to the world the spectacle of a great people worthy of its secular traditions who finds in its faith and infinite charity the strength to face adversity and to resume its march on the path of the future and of Christian justice.

Thus We like to believe that all of you dear pastors and brothers in Jesus Christ, after having given everything to your country during the horrors of war, will now hasten to

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return to your posts by taking up again the laborious life of the nation; that you will perform a duty like the Good Samaritan of the Gospels, in bending over the open wounds and solacing the sick, utilizing the numerous means of which the charity of your country has always had the secret.

It is in this sweet faith that We address ourselves, dear sons and Venerable Brothers, to your souls of Bishops and of fathers to convey to the great French family, today gathered closer than ever around its pastors, Our word of comfort in the light of that God who never humiliates His children except to bring them back again to His justice and to make them more worthy of it.

While Our heart opens with vast pity for all these dear sons of France whom We embrace paternally in Jesus Christ, We send to you all, pastors, priests and faithful, in pledge of Our special benevolence, the Apostolic Benediction.

## On Catholic Action

(Discourse to 4,500 members of Italian Catholic Action)

September 4, 1940

IN you we place much of Our hopes for the future. . . . In anguish which tears Our heart as Common Father for the fierce conflict which is raging among Our dear sons, we fix Our glance on Catholic Action and comfort Our soul by being hopeful and trustful, finding in it devoted and ardent collaborators in the great enterprise which above all weighs upon Our spirit: the return of Christ in consciences and domestic hearths, public morality and conditions among social classes, in the civil order and in international relations. . . . Members of Catholic Action—which is not and never will be a political organization, but a chosen band showing good example and manifesting religious fervor—will demonstrate not only that they are the most fervent Christians but also perfect citizens familiar with the high obligations of a national and social character, loving their country and ready to give even life for it every time the legitimate welfare of the country requires this supreme sacrifice. (*The Pontiff reaffirmed the universality of Christianity, quoting St. Paul's: "Neither Greek, nor Jew, nor barbarian, nor Scythian, but all are the children of God." Concluding, he prayed for "tranquillity and concord of peoples . . . which can be found only in the Kingdom of God."*)

## APPENDIX



ENCYCLICAL LETTER OF  
BENEDICT XV

On the Outbreak of the World War, 1914  
(*Ad Beatissimi*)

November 1, 1914

RAISED by the inscrutable counsel of Divine Providence without any merit of Our own to the Chair of the Prince of the Apostles, We hearkened to those words of Christ Our Lord addressed to Peter, *Feed my lambs, feed my sheep*, as spoken to Ourselves, and at once with affectionate love We cast our eyes over the flock committed to Our care—a numberless flock indeed, comprising in different ways the whole human race. For the whole of mankind was freed from the slavery of sin by the shedding of the blood of Jesus Christ as their ransom, and there is no one who is excluded from the benefit of this redemption: hence the Divine Pastor has one part of the human race already happily sheltered within the fold, the others He declares He will lovingly urge to enter therein: *and other sheep I have that are not of this fold; them also I must bring, and they shall hear my voice.*

We make no secret, Venerable Brethren, that the first sentiment We felt in Our heart, prompted certainly by the goodness of God, was the inexpressible yearning of a loving desire for the salvation of all mankind, and in assuming the Pontificate Our sincere wish was that of Our Lord Jesus Christ Himself, when about to die on the Cross: *Holy Father, keep them in Thy name, whom Thou hast given me.*

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But as soon as We were able, from the height of Apostolic dignity, to survey at a glance the course of human affairs, Our eyes were met by the sad conditions of human society, and We could not but be filled with bitter sorrow. For what could prevent the soul of the common Father of all being most deeply distressed by the spectacle presented by Europe, nay, by the whole world, perhaps the saddest and most mournful spectacle of which there is any record? Certainly those days would seem to have come upon us of which Christ Our Lord foretold: *You shall hear of wars and rumors of wars—for nation shall rise against nation, and kingdom against kingdom.* On every side the dread phantom of war holds sway: there is scarce room for another thought in the minds of men. The combatants are the greatest and wealthiest nations of the earth; what wonder, then, if, well provided with the most awful weapons modern military science has devised, they strive to destroy one another with refinements of horror? There is no limit to the measure of ruin and of slaughter; day by day the earth is drenched with newly-shed blood, and is covered with the bodies of the wounded and of the slain. Who would imagine, as we see them thus filled with hatred of one another, that they are all of one common stock, all of the same nature, all members of the same human society? Who would recognize brothers, whose Father is in Heaven? Yet, while with numberless troops the furious battle is engaged, the sad cohorts of war, sorrow, and distress swoop down upon every city and every home; day by day the mighty number of widows and orphans increases, and with the interruption of communications, trade is at a standstill; agriculture is abandoned; the arts are reduced to inactivity; the wealthy are in difficulties; the poor are reduced to abject misery; all are in distress.



## *Benedict XV: The World War*

Moved by these great evils, We thought it Our duty, at the very outset of Our Supreme Pontificate, to recall the last words of Our predecessor, of illustrious and holy memory, and by repeating them once more to begin Our own Apostolic Ministry; and We implored Kings and Rulers to consider the floods of tears and of blood already poured out, and to hasten to restore to the nations the blessings of peace. God grant, by His mercy and blessing, that the glad tidings the Angels brought at the birth of the divine Redeemer of mankind may soon echo forth as We, His Vicar, enter upon His Work: *on earth peace to men of good will*. We implore those in whose hands are placed the fortunes of nations to hearken to Our voice. Surely there are other ways and means whereby violated rights can be rectified. Let them be tried honestly and with goodwill, and let arms meanwhile be laid aside. It is impelled with love of them and of all mankind, without any personal interest whatever, that We utter these words. Let them not allow these words of a friend and of a father to be uttered in vain.

But it is not the present sanguinary strife alone that distresses the nations and fills Us with anxiety and care. There is another evil raging in the very inmost heart of human society, a source of dread to all who really think, inasmuch as it has already brought, and will bring, many misfortunes upon nations, and may rightly be considered to be the root cause of the present awful war. For ever since the precepts and practices of Christian wisdom ceased to be observed in the ruling of States, it followed that, as they contained the peace and stability of institutions, the very foundations of States necessarily began to be shaken. Such, moreover, has been the change in the ideas and the morals of men, that

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unless God comes soon to our help, the end of civilization would seem to be at hand. Thus we see the absence from the relation of men of mutual love with their fellow-men; the authority of rulers is held in contempt; injustice reigns in relations between the classes of society; the striving for transient and perishable things is so keen that men have lost sight of the other and more worthy goods they have to obtain. It is under these four headings that may be grouped, We consider, the causes of the serious unrest pervading the whole of human society. All then must combine to get rid of them, by again bringing Christian principles into honor, if we have any real desire for the peace and harmony of human society.

Our Lord Jesus Christ came down from Heaven for the very purpose of restoring amongst men the Kingdom of Peace, which the envy of the devil had destroyed, and it was His will that it should rest on no other foundation than that of brotherly love. These are His own oft-repeated words: *A new commandment I give unto you: That you love one another; This is My commandment that you love one another; These things I command you, that you love one another*; as though His one office and purpose was to bring men to mutual love. He used every kind of argument to bring about that effect. He bids us all look up to Heaven: *For one is your Father who is in Heaven*; He teaches all men without distinction of nationality or of language, or of ideas, to pray in the words: *Our Father, who art in Heaven*; nay more, He tells us that our Heavenly Father in distributing the blessings of nature makes no distinction of our deserts: *Who maketh His sun to rise upon the good and bad, and raineth upon the just and the unjust*. He bids us be brothers one to another, and calls us His brethren: *All you are breth-*

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*ren; that He might be the firstborn amongst many brethren.* In order the more to stimulate us to brotherly love, even towards those whom our natural pride despises, it is His will that we should recognize the dignity of His own very self in the meanest of men: *As long as you did it to one of these my least brethren, you did it to Me.* At the close of His life did He not most earnestly beg of His Father that as many as should believe in Him should all be one in the bond of charity? *As thou, Father, in Me, and I in Thee.* And finally, as He was hanging from the cross, He poured out His blood over us all, whence being as it were compacted and fitly joined together in one body, we should love one another, with a love like that which one member bears to another in the same body.

Far different from this is the behavior of men today. Never perhaps was there more talking about the brotherhood of men than there is today; in fact, men do not hesitate to proclaim that striving after brotherhood is one of the greatest gifts of modern civilization, ignoring the teaching of the Gospel, and setting aside the work of Christ and of His Church. But in reality never was there less brotherly activity amongst men than at the present moment. Race hatred has reached its climax; peoples are more divided by jealousies than by frontiers; within one and the same nation, within the same city, there rages the burning envy of class against class; and amongst individuals it is self-love which is the supreme law over-ruling everything.

You see, Venerable Brethren, how necessary it is to strive in every possible way that the charity of Jesus Christ should once more rule supreme amongst men. That will ever be Our own aim; that will be the keynote of Our Pontificate. And We exhort you to make that also the end of your endeavors. Let

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us never cease from re-echoing in the ears of men and setting forth in our acts, that saying of Saint John: *Let us love one another*. Noble, indeed, and praiseworthy are the manifold philanthropic institutions of our day; but it is when they contribute to stimulate true love of God and of our neighbors in the hearts of men that they are found to confer a lasting advantage; if they do not do so, they are of no real value, for *he that loveth not, abideth in death*.

The second cause of the general unrest we declare to be the absence of respect for the authority of those who exercise ruling powers. Ever since the source of human powers has been sought apart from God the Creator and Ruler of the Universe, in the free will of men, the bonds of duty, which should exist between superior and inferior, have been so weakened as almost to have ceased to exist. The unrestrained striving after independence, together with overweening pride, has little by little found its way everywhere; it has not even spared the home, although the natural origin of the ruling power in the family is as clear as the noonday sun; nay, more deplorable still, it has not stopped at the steps of the sanctuary. Hence come contempt for laws, insubordination of the masses, wanton criticism of orders issued, hence innumerable ways of undermining authority; hence, too, the terrible crimes of men who, claiming to be bound by no laws, do not hesitate to attack the property or the lives of their fellow men.

In presence of such perversity of thought and of action, subversive of the very constitution of human society, it would not be right for Us, to whom is divinely committed the teaching of the truth, to keep silence: and We remind the peoples of the earth of that doctrine, which no human opinions can

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change: *There is no power but from God: and those that are, are ordained of God.* Whatever power then is exercised amongst men, whether that of the King or that of an inferior authority, it has its origin from God. Hence Saint Paul lays down the obligation of obeying the commands of those in authority, not in any kind of way, but religiously, that is conscientiously—unless their commands are against the laws of God: *Wherefore be subject of necessity, not only for wrath, but also for conscience' sake.* In harmony with the words of Saint Paul are the words of the Prince of the Apostles himself: *Be ye subject to every human creature for God's sake: whether it be the King as excelling, or to governors as sent by him.* From which principle the Apostle of the Gentiles infers that he who contumaciously resists the legitimate exercise of human authority resists God and is preparing for himself eternal punishment: *Therefore he that resisteth the power, resisteth the ordinance of God, and they that resist, purchase to themselves damnation.*

Let the Princes and Rulers of peoples remember this truth, and let them consider whether it is a prudent and safe idea for Governments or for States to separate themselves from the holy religion of Jesus Christ, from which their authority receives such strength and support. Let them consider again and again whether it is a measure of political wisdom to seek to divorce the teaching of the Gospel and of the Church from the ruling of a country and from the public education of the young. Sad experience proves that human authority fails where religion is set aside. The fate of our first parent after the Fall is wont to come also upon nations. As in his case, no sooner had his will turned from God than his unchained passions rejected the sway of the will; so, too, when the rulers of nations despise divine authority, in their turn the people

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are wont to despise their human authority. There remains, of course, the expedient of using force to repress popular risings; but what is the result? Force can repress the body, but it cannot repress the souls of men.

When the twofold principle of cohesion of the whole body of society has been weakened, that is to say, the union of the members with one another by mutual charity and their union with their head by their dutiful recognition of authority, is it to be wondered at, Venerable Brethren, that human society should be seen to be divided as it were into two hostile armies bitterly and ceaselessly at strife? Drawn up against those who possess property, whether by inheritance or by industry, stand the proletariat and the workers, inflamed with hatred and envy, because, although they are by nature the same, they do not occupy the same position as the others. Once they have been imbued with the fallacies of the agitators, to whose behests they are most docile, who will ever make them see that it does not follow that, because men are equal by their nature, they must all occupy an equal place in the community? And further, who will ever make them see that the position of each one is that which each by use of his natural gifts—unless prevented by force of circumstances—is able to make for himself? And so the poor who strive against the rich as though they had taken part of the goods of others, not merely act contrary to justice and charity, but also act irrationally, particularly as they themselves by honest industry can improve their fortunes if they choose. It is not necessary to enumerate the many consequences, not less disastrous for the individual than for the community, which follow from this class hatred. We all see and deplore the frequency of strikes, which suddenly interrupt the course of city and of national life in their

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most necessary functions; we see hostile gatherings and tumultuous crowds, and it not infrequently happens that weapons are used and human blood is spilled.

It is not Our intention here to repeat the arguments which clearly expose the errors of Socialism and of similar doctrines. Our predecessor, Leo XIII, most wisely did so in truly memorable Encyclicals; and you, Venerable Brethren, will take the greatest care that those grave precepts are never forgotten, but that whenever circumstances call for it, they should be clearly expounded and inculcated in Catholic associations and congresses, in sermons and in the Catholic press. But more especially—and We do not hesitate to repeat it—by the help of every argument, supplied by the Gospels, or by the nature of man himself, or by the consideration of the interests of the individual and of the community, let us strive to exhort all men, that in virtue of the divine law of charity they should love one another with brotherly love. Brotherly love is not calculated to get rid of the differences of conditions and therefore of classes—a result which is just as impossible as that in the living body all the members should have the same functions and dignity—but it will bring it to pass that those who occupy higher positions will in some way bring themselves down to those in a lower position, and treat them not only justly—for it is only right that they should—but kindly and in a friendly and patient spirit, and the poor on their side will rejoice in their prosperity and rely confidently on their help—even as the younger son of a family relies on the help and protection of his elder brother.

But there is still, Venerable Brethren, a deeper root of the evils We have hitherto been deploring, and unless the efforts of good men concentrate on its extirpation, that tranquil sta-

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bility and peacefulness of human relations We so much desire can never be attained. The Apostle himself tells us what it is: *The desire of money is the root of all evils*. If anyone considers the evils under which human society is at present laboring, they will all be seen to spring from this root.

Once the plastic minds of children have been molded by godless schools, and the ideas of the inexperienced masses have been formed by a bad daily or periodical press, and when, by means of all the other influences which direct public opinion, there has been instilled into the minds of men that most pernicious error that man must not hope for a state of eternal happiness; but that it is here, here below, that he is to be happy in the enjoyment of wealth and honor and pleasure: what wonder that those men whose very nature was made for happiness should, with all the energy which impels them to seek that very good, break down whatever delays or impedes their obtaining it? And as these goods are not equally divided amongst men, and as it is the duty of authority in the State to prevent the freedom enjoyed by the individual from going beyond its due limits and invading what belongs to another, it comes to pass that public authority is hated, and the envy of the unfortunate is inflamed against the more fortunate. Thus the struggle of one class of citizen against another bursts forth, the one trying by every means to obtain and to take what they want to have, the other endeavoring to hold and to increase what they possess.

Christ our Lord, foreseeing the present state of things, definitely stated, in His sublime Sermon on the Mount, what are the real "beatitudes" of man in the world; and thereby He may be said to have laid down the foundations of Christian philosophy. Even in the eyes of the adversaries of the faith they are full of incomparable wisdom, and form a most com-



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plete religious and moral system; and certainly all would admit that before Christ, who is the Very Truth, no such teaching in those matters had ever been uttered with such weight and dignity, or with such a depth of love.

Now the whole secret of this divine philosophy is that what are called the goods of this mortal life have indeed the appearance of good, but not the reality; and, therefore, that it is not in the enjoyment of them that man can be happy. In the divine plan, so far are riches and glory and pleasure from bringing happiness to man, that if he really wishes to be happy, he must rather for God's sake renounce them all: *Blessed are ye poor. . . . Blessed are ye that weep now; . . . Blessed shall you be when men shall hate you and when they shall separate you, and shall reproach you and cast out your name as evil.* That is to say, that it is through the sorrows and sufferings and miseries of this life, patiently borne with, as it is right that they should be, that we shall enter into possession of those true and imperishable goods which *God hath prepared for them that love Him.* This most important teaching of our Faith is overlooked by many, and by not a few it has been completely forgotten.

Hence it is necessary, Venerable Brethren, to revive it once more in the minds of all, for in no other way can individuals and nations attain to peace. Let us, then, bid those who are undergoing distress of whatever kind not to cast their eyes down to the earth in which we are as pilgrims, but to raise them to Heaven to which we are going: *For we have not here a lasting city, but we seek one that is to come.* In the midst of the adversities whereby God tests their perseverance in His service, let them often think of the reward that is prepared for them if victorious in the trial: *For that which is at present momentary and light of our tribulation, worketh for us above*

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*measure exceedingly an eternal weight of glory.* We must strive by every possible means to revive amongst men faith in the supernatural truths, and at the same time the esteem, the desire, and the hope of eternal goods. Your chief endeavors, Venerable Brethren, that of the clergy, and of all good Catholics, in their various societies, should be to promote God's glory and the true welfare of mankind. In proportion to the growth of this faith amongst men will be the decrease of that feverish striving after the empty goods of the world, and little by little, as brotherly love increases, social unrest and strife will cease.

Let us now turn our thoughts from human society to the immediate affairs of the Church, for it is necessary that our soul, stricken with the evils of the times, should seek consolation in one direction at least. Over and above those luminous proofs of the divine power and indefectibility enjoyed by the Church, We find a source of no small consolation in the remarkable fruits of the active foresight of Our predecessor, Pope Pius X, who shed upon the Apostolic Chair the luster of a most holy life. For We see as a result of his efforts a revival of religious spirit in the clergy throughout the whole world; the piety of the Christian people revived; activity and discipline stimulated in Catholic associations; the foundation and increase of episcopal sees; provision made for the education of ecclesiastical students in harmony with the canonical requirements and in so far as necessary with the needs of the times; the saving of the teaching of sacred science from the dangers of rash innovations; musical art brought to minister worthily to the dignity of sacred functions; the Faith spread far and wide by new missions of heralds of the Gospel.

Well, indeed, has Our predecessor merited of the Church,

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and grateful posterity will preserve the memory of his deeds. As, however, by God's permission, the field of "the good man of the house" is ever exposed to the evil practices of "the enemy," it will never come to pass that no work will be necessary to prevent the growth of "the cockle" from damaging the good harvest; and applying to ourselves God's words to the prophet: *Lo, I have set thee this day over the nations and over kingdoms, to root up and to pull down . . . to build and to plant*, it will be Our constant and strenuous endeavor, as far as it is in Our power, to prevent evil of every kind and to promote whatever is good, until it shall please the Prince of Pastors to demand an account of Our discharge of Our office.

As We are now for the first time addressing you all, Venerable Brethren, it seems a fitting moment to mention certain important points to which We propose to give particular attention, so that, by the prompt union of your efforts with Our own, the desired good results may be more quickly attained.

The success of every society of men, for whatever purpose it is formed, is bound up with the harmony of the members in the interests of the common cause. Hence We must devote Our earnest endeavors to appease dissension and strife, of whatever character, amongst Catholics, and to prevent new dissensions arising, so that there may be unity of ideas and of action amongst all. The enemies of God and of the Church are perfectly well aware that any internal quarrel amongst Catholics is a real victory for them. Hence it is their usual practice, when they see Catholics strongly united, to endeavor, by cleverly sowing the seeds of discord, to break up that union. And would that the result had not frequently

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justified their hopes, to the great detriment of the interests of religion! Hence, therefore, whenever legitimate authority has once given a clear command, let no one transgress that command because it does not happen to commend itself to him; but let each one subject his own opinion to the authority of him who is his superior, and obey him as a matter of conscience. Again, let no private individual, whether in books or in the press, or in public speeches, take upon himself the position of an authoritative teacher in the Church. All know to whom the teaching authority of the Church has been given by God: he, then, possesses a perfect right to speak as he wishes and when he thinks it opportune. The duty of others is to hearken to him reverently when he speaks and to carry out what he says.

As regards matters in which without harm to faith or discipline—in the absence of any authoritative intervention of the Apostolic See—there is room for divergent opinions, it is clearly the right of everyone to express and defend his own opinion. But in such discussions no expressions should be used which might constitute serious breaches of charity; let each one freely defend his own opinion, but let it be done with due moderation, so that no one should consider himself entitled to affix on those who merely do not agree with his ideas the stigma of disloyalty to faith or to discipline.

It is, moreover, Our will that Catholics should abstain from certain appellations which have recently been brought into use to distinguish one group of Catholics from another. They are to be avoided not only as “profane novelties of words,” out of harmony with both truth and justice, but also because they give rise to great trouble and confusion among Catholics. Such is the nature of Catholicism that it does not admit of

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more or less, but must be held as a whole or as a whole rejected: "This is the Catholic faith, which unless a man believe faithfully and firmly, he cannot be saved" (Athanasian Creed). There is no need of adding any qualifying terms to the profession of Catholicism: it is quite enough for each one to proclaim "Christian is my name and Catholic my surname," only let him endeavor to be in reality what he calls himself.

Besides, the Church demands from those who have devoted themselves to furthering her interests something very different from the dwelling upon profitless questions: she demands that they should devote the whole of their energy to preserve the faith intact and unsullied by any breath or error, and follow most closely him whom Christ has appointed to be the guardian and interpreter of the truth. There are to be found today, and in no small numbers, men of whom the Apostle says that: *having itching ears, they will not endure sound doctrine: but according to their own desires they will heap up to themselves teachers, and will indeed turn away their hearing from the truth, but will be turned into fables.* Infatuated and carried away by a lofty idea of the human intellect, by which God's good gift has certainly made incredible progress in the study of nature, confident in their own judgment, and contemptuous of the authority of the Church, they have reached such a degree of rashness as not to hesitate to measure by the standard of their own mind even the hidden things of God and all that God has revealed to men. Hence arose the monstrous errors of "Modernism," which Our predecessor rightly declared to be "the synthesis of all heresies," and solemnly condemned. We hereby renew that condemnation in all its fullness, Venerable Brethren, and as the plague is not yet entirely stamped out, but lurks here and there in

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hidden places, We exhort all to be carefully on their guard against any contagion of the evil, to which we may apply the words Job used in other circumstances: *It is a fire that devoureth even to destruction, and rooteth up all things that spring.* Nor do We merely desire that Catholics should shrink from the errors of Modernism, but also from the tendencies of what is called the spirit of Modernism. Those who are infected by that spirit develop a keen dislike for all that savors of antiquity, and become eager searchers after novelties in everything, in the way in which they carry out religious functions, in the ruling of Catholic institutions, and even in private exercises of piety. Therefore it is Our will that the law of our forefathers should still be held sacred: "Let there be no innovation; keep to what has been handed down." In matters of faith that must be inviolably adhered to as the law; it may however also serve as a guide even in matters subject to change but even in such cases the rule would hold: "Old things, but in a new way."

As men are generally stimulated, Venerable Brethren, openly to profess their Catholic faith, and to harmonize their lives with its teaching, by brotherly exhortation and by the good example of their fellow men, We greatly rejoice as more and more Catholic associations are formed. Not only do We hope that they will increase, but it is Our wish that under Our patronage and encouragement they may ever flourish; and they certainly will flourish if steadfastly and faithfully they abide by the directions which this Apostolic See has given or will give. Let all the members of societies which further the interests of God and His Church ever remember the words of Divine Wisdom: *An obedient man shall speak of victory*, for unless they obey God by showing

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deference to the Head of the Church, vainly will they look for divine assistance, vainly, too, will they labor.

Now, in order that all these recommendations should have the results We hope for, you know, Venerable Brethren, how necessary is the prudent and assiduous work of those whom Christ our Lord sends as *laborers into His harvest*, that is to say, the clergy. Remember, therefore, that your chief care must be to foster in the holiness which becomes them the clergy you already possess, and worthily to form your ecclesiastical students for so sacred an office by the very best available education and training. And although your carefulness in this respect calls for no stimulus, nevertheless We exhort and even implore you to give the matter your most careful attention. Nothing can be of greater importance for the good of the Church; but as Our predecessors of happy memory, Leo XIII and Pius X, have definitely written on this subject, there is no need of further counsel from Us. We only beg of you that the writings of those wise pontiffs, and especially Pius X's *Exhortations to the Clergy*, should, thanks to your insistent admonitions, not be forgotten, but ever attended to carefully.

There remains one matter which must not be passed over in silence, and that is, to remind the priests of the whole world, as Our most dear sons, how absolutely necessary it is, for their our salvation and for the fruitfulness of their sacred ministry, that they should be most closely united with their bishop and most loyal to him. The spirit of insubordination and independence, so characteristic of our times has, as We deplored above, not entirely spared the ministers of the Sanctuary. It is not rare for pastors of the Church to find sorrow and contradiction where they had a right to look for comfort

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and help. Let those who have so unfortunately failed in their duty recall to their minds again and again that the authority of those whom *the Holy Spirit hath placed as bishops to rule the Church of God* is a divine authority. Let them remember that if, as we have seen, those who resist any legitimate authority resist God, much more impiously do they act who refuse to obey the bishop, whom God has consecrated with a special character by the exercise of His power. "Since charity," wrote Saint Ignatius Martyr, "doth not suffer me to be silent concerning you, therefore was I forward to exhort you, that you run in harmony with the mind of God: for Jesus Christ also, our inseparable life, is the mind of the Father, even as the bishops that are settled in the farthest parts of the earth are in the mind of Jesus Christ. So then it becometh you to run in harmony with the mind of the bishop." These words of the illustrious Martyr are re-echoed throughout the ages by the Fathers and Doctors of the Church.

Moreover, bishops have a very heavy burden in consequence of the difficulties of the times; and heavier still is their anxiety for the salvation of the flock committed to their care: *For they watch as being to render an account of your souls.* Are not, then, they to be termed cruel who, by the refusal of the obedience which is due, increase that burden and its bitterness? *For this is not expedient for you,* the Apostle would say to them, and that, because "the Church is a people united to its bishop, a flock which adheres to its pastor," whence it follows that he is not with the Church who is not with the bishop.

And now, Venerable Brethren, at the end of this Letter, Our mind turns spontaneously to the subject with which We began; and We implore with Our most earnest prayers the end of this most disastrous war for the sake of human society



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and for the sake of the Church; for human society, so that when peace shall have been concluded, it may go forward in every form of true progress; for the Church of Jesus Christ, that freed at length from all impediments it may go forth and bring comfort and salvation even to the most remote parts of the earth.

For a long time past the Church has not enjoyed that full freedom which it needs—never since the Sovereign Pontiff, its Head, was deprived of that protection which by divine Providence had in the course of ages been set up to defend that freedom. Once that safeguard was removed, there followed, as was inevitable, considerable trouble amongst Catholics: all, from far and near, who profess themselves sons of the Roman Pontiff rightly demand a guarantee that the common Father of all should be, and should be seen to be, perfectly free from all human power in the administration of his apostolic office. And so, while earnestly desiring that peace should soon be concluded amongst the nations, it is also Our desire that there should be an end to the abnormal position of the Head of the Church, a position in many ways very harmful to the very peace of nations. We hereby renew, and for the same reasons, the many protests Our predecessors have made against such a state of things, moved thereto, not by human interest, but by the sacredness of Our office, in order to defend the rights and dignity of the Apostolic See.

It remains for Us, Venerable Brethren, since in God's hands are the wills of princes and of those who are able to put an end to the suffering and destruction of which We have spoken, to raise Our voice in supplication to God, and in the name of the whole human race to cry out: "Grant, O Lord, peace, in our day." May He who said of himself: *I am the*

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*Lord. . . . I make peace*, appeased by our prayers, quickly still the storm in which civil society and religious society are being tossed; and may the Blessed Virgin, who brought forth "the Prince of Peace," be propitious towards us; and may she take under her maternal care and protection Our own humble person, Our Pontificate, the Church, and the souls of all men, redeemed by the divine blood of her Son.

We most lovingly grant to you, Venerable Brethren, to your clergy and to your people, the Apostolic Benediction, as a harbinger of heavenly gifts and as a pledge of Our affection.

# Pope Benedict XV's Proposals for Peace During the World War

August 1, 1917

TO THE HEADS OF THE BELLIGERENT PEOPLES:

SINCE the beginning of Our Pontificate, amid the horrors of the terrible war let loose on Europe, We have kept in mind three things above all: to maintain perfect impartiality towards all the belligerents, as becomes Him who is the common Father and who loves with equal affection all His children; to strive constantly to do to all the greatest possible good, without exception of persons, without distinction of nationality or religion, as is enjoined upon Us both by the universal law of charity and by the supreme spiritual charge confided to Us by Christ; finally, as Our pacifying mission equally requires, to omit nothing, as far as might be in Our power, that could hasten the end of this calamity, by essaying to bring the peoples and their heads to more moderate counsels and to the serene deliberations of peace—a peace “just and lasting.”

Whoever has followed Our work during the three sad years just elapsed has been able easily to recognize that, if We have been ever faithful to Our resolve of absolute impartiality and to Our beneficent action, We have never ceased to exhort the belligerent peoples and Governments to resume their brother-

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hood, even though all that We have done to achieve this most noble aim has not been made public.

Towards the end of the first year of war We addressed to the nations in conflict the liveliest exhortations, and pointed out, moreover, the path along which a peace, stable and honorable for all, might be attained. Unfortunately Our appeal was not heeded, and the war went on desperately, with all its horrors, for another two years; it even became more cruel, and spread, on land, on sea—nay, in the very air; upon defenseless cities, quiet villages, and their innocent inhabitants, desolation and death were seen to fall. And now none can imagine how the sufferings of all would be increased and intensified were yet other months, or, still worse, other years, added to this bloody triennium. Shall, then, the civilized world be nought but a field of death? And shall Europe, so glorious and flourishing, rush, as though driven by universal madness, towards the abyss, and lend her hand to her own suicide?

In a situation so fraught with anguish, in the presence of so grave a peril, We, who have no special political aim, who heed neither the suggestions nor the interests of either of the belligerent parties, but are impelled solely by the feeling of Our supreme duty as the common Father of the peoples, by the prayers of Our children, who implore from Us intervention and Our word of peace, by the very voice of humanity and of reason, We raise again a cry for peace and renew a pressing appeal to those in whose hands lie the destinies of nations. But in order no longer to confine Ourselves to general terms, such as were counseled by circumstances in the past, We desire now to come down to more concrete and practical proposals, and to invite the Governments of the belligerent peoples to agree upon the following points, which

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seem as though they ought to be the bases of a just and lasting peace, leaving to their charge the completion and the more precise definition of these points:

1. *Right instead of Force*
2. *Lessening of Armaments*
3. *Arbitration*

First, the fundamental point should be that the moral force of right should replace the material force of arms. Hence a just agreement between all for the simultaneous and reciprocal diminution of armaments, according to rules and guarantees to be established, to the extent necessary and sufficient for the maintenance of public order in each State. Then, in the place of armies, the establishment of arbitration with its exalted pacifying function, on lines to be concerted and with sanctions to be settled against any State that should refuse either to submit international questions to arbitration or to accept its awards.

### *4. Freedom of the Seas*

The supremacy of right once established, let every obstacle be removed from the channels of communication between peoples, by ensuring, under rules likewise to be laid down, the true freedom and common enjoyment of the seas. This would, on the one hand, remove manifold causes of conflict, and would open, on the other, fresh sources of prosperity and progress to all.

### *5. Condonation of Damages and Cost of War*

As to the reparation of damage and to the costs of war, We see no way to solve the question save by laying down as a

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general principle complete and reciprocal condonation, which would, moreover, be justified by the immense benefits that would accrue from disarmament; all the more, since the continuation of such carnage solely for economic reasons would be incomprehensible. If, in certain cases, there exist, nevertheless, special reasons, let them be weighed with justice and equity.

### *6. Evacuation of Occupied Territories*

But these pacific agreements, with the immense advantages they entail, are impossible without the reciprocal restitution of territories now occupied. Consequently on the part of Germany there should be the complete evacuation of Belgium, with a guarantee of her full political, military, and economic independence towards all Powers whatsoever; likewise the evacuation of French territory. On the part of the other belligerent parties, there should be a similar restitution of the German colonies.

### *7. Fair Settlement of Territorial Questions*

As regards territorial questions like those at issue between Italy and Austria, and between Germany and France, there is reason to hope that in consideration of the immense advantages of a lasting peace with disarmament, the parties in conflict will examine them in a conciliatory spirit, taking account, in the measure of what is just and possible, as We have before said, of the aspirations of the peoples and, as occasion may offer, co-ordinating particular interests with the general weal of the great human society.

The same spirit of equity and justice must reign in the study of the other territorial and political questions, notably

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those relating to Armenia, the Balkan States, and to the territories forming part of the ancient Kingdom of Poland, to which, in particular, its noble historical traditions and the sufferings endured, especially during the present war, ought justly to assure the sympathies of nations.

Such are the principal bases upon which We believe the future reorganization of peoples should be founded. They are such as to render impossible a return of similar conflicts, and to prepare the solution of the economic question, so important for the future and the material welfare of all the belligerent States. Therefore, in laying them before you, who guide at this tragic hour the destinies of the belligerent nations, We are inspired by a sweet hope—the hope of seeing them accepted, and thus of seeing ended at the earliest moment the terrible struggle that appears increasingly a useless massacre. Everyone recognizes, moreover, that, on the one side and on the other, the honor of arms is safe. Lend, therefore your ear to Our prayer, accept the paternal invitation that We address to you in the name of the Divine Redeemer, the Prince of Peace. Think of your very heavy responsibility before God and men; upon your resolves depend the repose and the joy of innumerable families, the life of thousands of youths, in a word, the happiness of the peoples to whom it is your absolute duty to assure these boons. May the Lord inspire in you decisions in accord with His most holy will. May Heaven grant that, in deserving the plaudits of your contemporaries, you will gain also for yourselves the name of peacemakers among future generations.

As for Us, closely united in prayer and penitence with all faithful souls who sigh for peace, We pray that the Divine Spirit grant you light and counsel.

ENCYCLICAL LETTER OF  
BENEDICT XV

The Re-establishment of Christian Peace  
(*Pacem Dei Munus Pulcherrimum*)

May 23, 1920

PEACE, the beautiful gift of God, the name of which, as Saint Augustine says, is the sweetest word to our hearing and the best and most desirable possession; peace, which was for more than four years implored by the ardent wishes of all good peoples, by the prayers of pious souls and the tears of mothers, begins at last to shine upon the nations. At this We are indeed the happiest of all, and heartily do We rejoice. But this joy of Our paternal heart is disturbed by many bitter anxieties, for if in most places peace is in some sort established and treaties are signed, the germs of former enmities remain; and you well know, Venerable Brethren, that there can be no stable peace or lasting treaties, though made after long and difficult negotiations and duly signed, unless there be a return of mutual charity to appease hate and banish enmity. This, then, Venerable Brethren, is the anxious and dangerous question upon which We wish to dwell and to put forward recommendations to be brought home to your people.

For Ourselves, never since, by the hidden designs of God, We were raised to this Chair have We ceased to do everything in Our power from the very beginning of the war that all the nations of the world might resume cordial relations as



*Benedict XV: "Pacem Dei," 1920*

soon as possible. To that end We never ceased to pray, to repeat exhortations, to propose ways of arrangement, to try every means, in fact, to open by Divine aid a path to a just, honorable, and lasting peace; and at the same time We exercised all Our paternal care to alleviate everywhere that terrible load of sorrow and disaster of every sort by which the immense tragedy was accompanied.

And now, just as from the beginning of Our troubled pontificate the charity of Jesus Christ led Us to work both for the return of peace and to alleviate the horrors of the war, so now that comparative peace has been concluded, this same charity urges Us to exhort all the children of the Church, and all mankind, to clear their hearts of bitterness, and give place to mutual love and concord.

There is no need from Us of long proof to show that society would incur the risk of great loss if, while peace is signed, latent hostility and enmity were to continue among the nations. There is no need to mention the loss of all that maintains and fosters civil life, such as commerce and industry, art and literature, which flourish only when the nations are at peace. But, what is even more important, grave harm would accrue to the form and essence of the Christian life, which consists essentially in charity and the preaching of which is called the Gospel of peace. . . .

Truly, as We have already said, this Apostolic See has never wearied of teaching during the war such pardon of offenses and the fraternal reconciliation of the peoples, in conformity with the most holy law of Jesus Christ, and in agreement with the needs of civil life and human intercourse; nor did it allow that amid dissension and hate these moral principles should be forgotten. With all the more reason then,

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now that the Treaties of Peace are signed, does it proclaim these principles as, for example, it did a short time ago in the Letter to the Bishops of Germany, and in that addressed to the Archbishop of Paris.

And this concord between civilized nations is maintained and fostered by the modern custom of visits and meetings at which the heads of States and princes are accustomed to treat of matters of special importance. So then, considering the changed circumstances of the times and the dangerous trend of events, and in order to encourage this concord, We would not be unwilling to relax in some measure the severity of the conditions justly laid down by Our predecessors, when the civil power of the Apostolic See was overthrown, against the official visits of the heads of Catholic States to Rome. But at the same time We formally declare that this concession, which seems counseled or rather demanded by the grave circumstances in which today society is placed, must not be interpreted as a tacit renunciation of its sacrosanct rights by the Apostolic See, as if it acquiesced in the unlawful situation in which it is placed. Rather do we seize this opportunity to renew for the same reasons the protests which Our predecessors have several times made, not in the least moved thereto by human interests, but in fulfillment of the sacred duty of their charge to defend the rights and dignity of this Apostolic See; once again demanding, and with even greater insistence now that peace is made among the nations that "for the Head of the Church, too, an end may be put to that abnormal condition which in so many ways does such serious harm to tranquillity among the peoples."

## *Benedict XV: "Pacem Dei," 1920*

### A LEAGUE OF NATIONS

Things being thus restored, the order required by justice and charity re-established and the nations reconciled, it is much to be desired, Venerable Brethren, that all States, putting aside mutual suspicion, should unite in one league, or rather a sort of family of peoples, calculated both to maintain their own independence and safeguard the order of human society. What specially, amongst other reasons, calls for such an association of nations, is the need generally recognized of making every effort to abolish or reduce the enormous burden of the military expenditure which States can no longer bear, in order to prevent these disastrous wars or at least to remove the danger of them as far as possible. So would each nation be assured not only of its independence but also of the integrity of its territory within its just frontiers.

The Church will certainly not refuse her zealous aid to States united under the Christian law in any of their undertakings inspired by justice and charity, inasmuch as she is herself the most perfect type of universal society. She possesses in her organization and institutions a wonderful instrument for bringing this brotherhood among men, not only for their eternal salvation but also for their material well-being in this world; she leads them through temporal well-being to the sure acquisition of eternal blessings. It is the teaching of history that when the Church pervaded with her spirit the ancient and barbarous nations of Europe, little by little the many and varied differences that divided them were diminished and their quarrels extinguished; in time they formed a homogeneous society from which sprang Christian Europe which, under the guidance and auspices of the Church, whilst preserving a diversity of nations, tended to a unity that fa-

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vored its prosperity and glory. On this point Saint Augustine well says: "This celestial city, in its life here on earth, calls to itself citizens of every nation, and forms out of all the peoples one varied society; it is not harassed by differences in customs, laws and institutions, which serve to the attainment or the maintenance of peace on earth; it neither rends nor destroys anything but rather guards all and adapts itself to all; however these things may vary among the nations, they are all directed to the same end of peace on earth as long as they do not hinder the exercise of religion, which teaches the worship of the true supreme God." And the same holy Doctor thus addresses the Church: "Citizens, peoples, and all men, thou, recalling their common origin, shalt not only unite among themselves, but shalt make them brothers."

### A FINAL EXHORTATION

To come back to what We said at the beginning. We turn affectionately to all Our children and conjure them in the name of Our Lord Jesus Christ to forget mutual differences and offenses and draw together in the bonds of Christian charity, from which none are excluded and within which none are strangers. We fervently exhort all the nations under the inspiration of Christian benevolence, to establish a true peace among themselves and join together in an alliance which shall be just and therefore lasting. And lastly We appeal to all men and all peoples to join in mind and heart with the Catholic Church and through the Church with Christ the Redeemer of the human race, so that We may address to them in very truth the words of Saint Paul to the Ephesians: *But now in Christ Jesus you who sometime were afar off, are made nigh by the blood of Christ. For He is our peace, who*

*Benedict XV: "Pacem Dei," 1920*

*bath made both one, and breaking down the middle wall of partition . . . killing the enmities in himself. And coming he preached peace to you that were afar off and peace to them that were nigh.*

Nor less appropriate are the words which the same Apostle addressed to the Colossians: *Lie not one to another: stripping yourselves of the old man with his deeds. And putting on the new, him who is renewed unto knowledge according to the image of Him that created him. Where there is neither Gentile nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free. But Christ is all and in all.*

Meanwhile, trusting in the protection of Mary the Virgin Immaculate, who not long ago We directed should be universally invoked as "Queen of Peace," as also in the intercession of the three Blessed to whom We have decreed the honor of Saints, We humbly implore the Holy Ghost, the Paraclete, that He may "graciously grant to the Church the gifts of unity and peace," and may renew the face of the earth by a fresh outpouring of His charity for the salvation of all. As an earnest of these heavenly gifts and as a pledge of Our paternal benevolence, We impart with all Our heart to you, Venerable Brethren, to all your clergy and people, the Apostolic Benediction.

FIRST ENCYCLICAL LETTER OF  
PIUS XI

On the Troubles Left by the World War  
(*Ubi Arcano Dei*)

December 23, 1922

. . . No one can fail to see that neither to individuals nor to society nor to the peoples has come true peace after the disastrous war; the fruitful tranquillity which all long for is still wanting. The extent and import of this evil have to be studied, the reasons and sources of it sought out, if there is the desire which We Ourselves hold to bring the necessary remedy. That is what We propose to consider in this Encyclical, as part of the duty of Our Apostolic office, and what We shall never cease in Our endeavors to carry out. For indeed conditions today are just those which caused Our predecessor Benedict XV so much anxiety throughout his Pontificate, and it follows that his thoughts and efforts will be Our thoughts and efforts too. And, further, it is indeed to be hoped that all good men will share Our feelings and wishes, and join Us in imploring of Almighty God true and lasting reconciliation for men.

Wonderfully adapted to our days are the words of the Prophet: *We looked for peace and no good came; for a time of healing and behold fear; For the time of healing and be-*

*Pius XI: Post-War Troubles, 1922*

*bold trouble; We looked for light and behold darkness . . . for judgment and there is none; for salvation and it is far from us.* For indeed, even though arms have been laid down in Europe, you know well how perils of new wars are threatening in the Near East, and an immense extent of territory there is full of horrors and misery, as We have said, while every day great numbers of unhappy people, principally old men, women, and children, are dying of hunger, pestilence, and devastation; everywhere where war has been waged old rivalries remain, exercised either secretly in the intricacies of political or financial affairs or openly in public print, extending even to things which from their nature should be immune from such bitter strife, such as studies in the arts and literature. Thence it comes that such rivalries and quarrels between the different States give no breathing space to the peoples, and they not only exist as between conquerors and conquered, but also in the midst of the conquering nations themselves, the smaller complaining of being overborne and ill-treated by the greater, these of hatred and treachery on the part of the smaller. All the States without exception feel the effects of the long-waged war, in major degree those which were conquered, but in no inconsiderable measure those which did not take part in it. And the evil increases in proportion to the delay in finding remedies, the more so in that the repeated efforts of statesmen, with the many proposed remedies for this unhappy state of things, have as yet failed to achieve anything, if indeed they have not made things worse. Thence it comes about that, living perpetually under the fear of new and more disastrous wars, the need is felt in all the States of living as it were on a war footing, and not only the finances of the States are exhausted, but the strength of the race too;

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the study of doctrine, the habit of religion and the moral life of the peoples are ruined.

And it is even more deplorable that to the foreign enmities of the peoples are added internal discord, endangering not only civil order but civil society itself.

In the first place must be put that "class warfare" which has penetrated among the nations like a deadly infection, poisoning work, the arts, commerce, everything, in fact, that tends to private and public well-being. And the evil is made worse by the increasing lust for material goods on the one side, tenacity in holding them on the other, on both sides desire for possession and power. Thence come frequent strikes and lock-outs, public disturbance and repression, damage and discontent for all.

Further, there is the strife of political parties, not really, with all their different views, seeking the public good, but rather their own advantage at the expense of the others. Hence come plots and attacks on fellow-citizens, even on Ministers charged with public authority, terrorizing threats, open rebellion and all such disorders, the more harmful in proportion to the share which the people themselves take in government under existing political conditions. The teaching of the Church does not indeed preclude these forms of government—as it does not condemn any regime based on justice and reason—but it is easy to see how quickly they may suffer from the excesses of factions.

And it is truly sad to see how this poisonous evil has penetrated to the very roots of human society, that is, into the family the process of breaking up of which, begun some time



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since, has been accentuated by the terrible scourge of the war, with the carrying away of fathers and sons from the home and with corruption of morals in many ways. The respect due to paternal authority is too often forgotten, as is also that due to blood relationship; masters and servants look on themselves as adversaries; the conjugal bond is too often violated, the duties of conjugal relationship towards God and civil society forgotten.

And inasmuch as when a body or an important part of it is ill, even the least members of it must necessarily suffer, so it is natural that single individuals should feel the effects of the evil which we have seen afflicting human society and the family. For all can see how widely spread among men of every age and condition are restlessness of mind, intractability, discontent, how universal are indiscipline and distaste for work; how levity among women and girls, license particularly in dances and dress, has gone beyond all bounds, becoming an open insult to the misery of others; lastly, how the number of the very poor has grown, with consequent increase of the enemies of public order.

Instead, then, of a feeling of confident security, we have growing uncertainty and fear of trouble; instead of regular and fruitful work, refusal to work, idleness; instead of the tranquillity of order coming from peace, disturbance and confusion reign. Hence, as we see, industry is ruined, commerce is suffocated, literature and the arts suffer; and a worse thing than all that has come to pass, the habit of life which can be called really Christian has in great measure disappeared, so that human society does not seem to be progressing on the road to good, as is men's boast, but actually going back towards barbarism.

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And to these evils which We have noted there have to be added, as it were to crown all, those which *the sensual man perceiveth not*, but which indeed are the most serious of our days. We mean the harm done to everything which touches spiritual and supernatural interests to which the life of the soul is closely united, and such harm, as there is no need to point out, is to be deplored above damage in earthly matters in the proportion that the spiritual transcends the material. For, over and above the widespread neglect of Christian duties to which We have alluded, you, Venerable Brethren, must share Our sorrow in seeing that of the number of churches converted to profane purposes during the war there are still many in which Divine worship is still not possible; that it is not possible, too, to reopen many seminaries which were then closed, but which are so needed for the training of priests, guides, and teachers of the peoples; that in many parts the number of priests has sadly fallen off, some having been cut off by the war itself while carrying out their sacred office, others unhappily turned from their vocation, forgetting discipline, by the very horror of the war itself; and so in many places is quenched the preaching of the Word of God, so absolutely necessary *for the edifying of the body of Christ*. And We cannot but remember, too, how often Our missionaries were called to the work of war from their work in the most distant, the most uncivilized lands, leaving the fields of great endeavor and fruit where they had spent themselves in the cause of religion and humanity, and few have returned there safe. It is true that for all this harm We see, at times, compensation in many good fruits, which shows all the more clearly to contradict the usual calumnies of the enemy, how strong in the minds of the clergy was love of country and consciousness of all their duties, evidenced by the

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fact that so many, in imminent danger of death, struck by the priests' hard-working, self-sacrificing daily lives, came back to the priesthood and the Church. But in this We must see and praise the goodness and wisdom of God, who can bring good even out of evil.

So far We have spoken of the evils of these times. Now let us look more carefully into the causes of them, though we have already necessarily touched upon them to a certain extent. And before all We seem to hear the Divine Consoler and Healer of all human infirmities say once more: *All these evil things come from within.*

Peace was indeed signed between the belligerents, but it was written in public documents, not in the hearts of men; the spirit of war reigns there still, bringing ever-increasing harm to society. Too long did the law of violence prevail almost everywhere, and little by little overcame among men the feelings of benevolence and compassion given by nature and perfected by the Christian law. Nor have they been resuscitated by this reconciliation of peace made in appearance, not in reality. So the habit of ill-will through long custom has become natural to many, and that blind law has come to dominate which saddened the Apostle Paul finding it in his members fighting against the law of his mind. So it happens often that a man no longer seems to be, as Christ commanded, a brother to his fellow-man, but a stranger and an enemy; sense of personal dignity and human nature itself is lost; force and numbers alone count; men strive to overcome one another solely to get possession of the good things of this life. Nothing is less thought of among men than the eternal blessings which Christ Jesus offered, unfailingly, through His

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Church, for all to gain, and all strive insatiably to attain the fleeting and failing things of earth.

But it is of the very nature of material things that when sought unrestrainedly they bring with them every sort of evil, moral abasement and dissensions first of all. For as in themselves they are mean and common, they cannot satisfy the noble aspirations of the human heart, which was created by God and for God, and cannot rest until it finds the true rest in God Himself.

And, further, as they are confined within narrow limits the more they are shared the less there is for each, while on the other hand the things of the spirit, the more widely they are partaken of, enrich all without themselves ever diminishing. Whence it comes that the things of the earth, inasmuch as they cannot satisfy all alike or fill the desires of anyone, become causes of discord and sickness of spirit, as Solomon in his wisdom said: *Vanity of vanities . . . and affliction of spirit.* And this comes on society as on individuals. *From whence are wars and contentions among you?* asked the Apostle James. *Are they not hence, from your concupiscences?*

For no worse plague can be imagined, bringing trouble not only to families but to States, than the "lust of the flesh," that is the desire for pleasure; from the "lust of the eyes," that is desire for gain, arise class warfare and social egoism; through "pride of life," the desire of dominating others, comes party strife, leading even to rebellion against authority, treason, parricide of country.

And it is from this intemperance of desire, sheltering itself under an appearance of public good or love of country, that come the rivalries and enmities that We see between nations. Those who are carried away by such considerations assuredly

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forget, not only that all the peoples, as parts of the universal human family, are joined together as brothers among themselves, and that other nations too have the right to live and prosper, but also that it is never lawful or expedient to separate what is useful from what is right. For *Justice exalteth a nation, but sin maketh nations miserable*; advantages gained for the family, State, or public power to the detriment of others may seem great and magnificent achievements, but Saint Augustine shows that they are not lasting and always carry with them fear of disaster: they are a bright joy as brittle as glass accompanied by the haunting fear of a sudden break (Saint Augustine: *De Civitate Dei*, lib. iv, c. 3).

That there is no peace today, and that all must long for it, together with the healing of all the existing ills, must be said again, and even emphasized. Long before the European war broke out there prevailed, in the common fault of men and States, a great and special cause of so many calamities, which the terrible conflict itself should have removed if only all had understood the lesson of these awful events. All know the words of Holy Scripture: *They that have forsaken the Lord shall be consumed*, and even more the warning of Christ Himself, Redeemer of men: *Without me you can do nothing*, and again, *He that gathereth not with me scattereth*.

These judgments of God are lessons for all time, but they are specially applicable in our days. Men have fallen away miserably from Jesus Christ, falling from their first happiness into a slough of misery, and that is the reason of the failure of all they do to repair the ills and save something from the wreck. God and the Lord Christ have been removed from the conduct of public affairs, authority is now derived not from God but from men, and it has come about—in addition

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to the fact that the laws lack the true and sound sanctions and the supreme principles of justice which even pagan philosophers like Cicero recognized must be sought in the eternal law of God—that the very foundations of authority have been swept away by removing the primary reason by which some have the right of rule, others the duty of obedience. Hence came inevitably the shock to the whole community of society, no longer supported by any solid safeguarding stay, with nothing left but factions fighting for command among themselves and for their own benefit, not for the country's good.

And it has now, too, come to be held that not God, not the Lord Christ is to rule over the constitution of the family, with the reduction to a mere civil contract of that marriage which Christ made a *great Sacrament*, and ordained to be for ever the holy and sanctifying symbol of the bond by which His Church was united with Him. So We see everywhere among the people the darkening of the understanding and the sense of religion with which the Church had imbued this origin of society which is the family; parental authority and domestic peace overthrown; its stable community of life destroyed, its sacred character so frequently violated by the flaring up of sordid passions or by deadly desire of gain, poisoning the very founts of life not only of the family but of peoples.

Lastly, God and Jesus Christ were banished from the education of the young; from which it followed inevitably that not only was religion excluded from the schools but that there was a tacit and even sometimes open campaign against it therein, so that the children came to think that in their lives no importance need be attached to religion and to God, as either no mention was ever made of them or, if spoken of, it was in words full of contempt. God and His law being thus banished from the course of studies, it is impossible to see

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how the minds of the young can be trained to avoid evil and lead honorable, holy lives; nor, at the same time, is it possible for homes and civil society to have a supply of men of good morals, lovers of peace and order, good and useful members of society.

In the result, when the precepts of Christian wisdom have been laid aside, it is no wonder that the seeds of discord, sown broadcast and in a soil so ready to receive them, produced in the end that terrible war which, far from extinguishing them by utter weariness, fostered ever more with violence and bloodshed hatred among the peoples and even among the various classes of society.

We have shown that the principal cause of the disturbed conditions in which we live is that the power of law and respect for authority have been so considerably weakened ever since people came to deny that the origin of law and authority was in God, Creator and Ruler of the world. This disorder, too, will be remedied by the peace of Christ, which, being the peace of God, insists that order, law and authority shall be secure. For Holy Scripture says: *Keep discipline in peace; Much peace have they that love Thy law, O Lord; He that feareth the commandant shall dwell in peace.* And Christ Himself not only said, *Render therefore to Caesar the things that are Caesar's*, but also professed respect for Pilate himself for the power given him from above just as he had admonished His disciples to reverence *the Scribes and Pharisees [who] have sitten on the chair of Moses*. Admirable, too, is His tribute to paternal authority in the home, being subject, as an example, to Mary and Joseph, and His indeed is the law handed down by the Apostles: *Let every soul be subject to higher powers, for there is no power but from God.*

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If one considers what Christ taught and established on the dignity of the human person, on innocence of life, the duty of obedience, the Divine ordinance of human society, the sacrament of marriage, the sacred character of the Christian family; if one considers that these and other teachings were brought by Him from Heaven to earth, that He Himself gave them to His Church, together with the solemn promise of never-failing help and presence, laying on it the charge of teaching them to all peoples to the end of the world, itself infallible, then surely it will be seen how and in what great measure the Catholic Church can and must bring healing help for the pacification of the world.

Inasmuch as the Church is the one and only Divinely constituted guardian and interpreter of these truths and precepts, in it alone is to be found true and inexhaustible capacity to cut out of human life and domestic and civil society the plague spot of *materialism*, which has already wrought so much damage there, and replace it by Christian spiritual discipline of the immortal souls of men, which is so much more powerful than mere philosophy; the capacity also to unite among themselves all classes of citizens, and indeed the whole people, in a sentiment of higher benevolence and in a kind of brotherhood, and lead up to God Himself the dignity of man, with its rights recognized; the capacity, lastly, to see that, when public and private morals have been reformed and established on more holy principles, all things shall be fully subjected to God, who *beholdeth the heart*, and shall be inwardly informed by His teachings and laws, with the result that all things, the minds of all men, private individuals and rulers, even the public institutions of civil society, shall be



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penetrated by the sense of religious duty and *Christ shall be all and in all*.

Wherefore, while it is for the Church alone, with the power it has from the truth and virtue of Christ, to form rightly the hearts of men, so it alone cannot only bring about the peace of Christ today, but also confirm it for the future, averting the dangers of new wars to which We have alluded. It alone, in fact, with Divine mission and of Divine command, teaches that all human actions, public or private, individual or collective, must conform to the eternal law of God. And it is clear that such actions as affect the good of great numbers are of the far greatest importance.

When, therefore, States and peoples shall hold it as their sacred solemn duty, in home and foreign affairs, to obey the teachings and precepts of Jesus Christ, then at length they will enjoy good peace among themselves, there will be mutual trust, and they will be able to settle peacefully any controversies that may arise.

Any attempt of this nature that has been made hitherto has met with no, or at least very little, success, especially in matters on which disagreement among the peoples has been more bitter. For there is no human institution which can impose on all peoples any code of common laws, adapted to the present times, such as was possessed in the Middle Ages by that true society of nations which was the community of Christian peoples, among whom, even if in act law was indeed frequently violated, nevertheless the sanctity of the law remained in force, giving a secure rule by which the nations should judge one another.

But there is a Divine institution able to safeguard the sanctity of the law of nations, an institution both belonging to and at the same time superior to all nations, endowed with su-

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preme authority and venerable for the perfection of its teaching office: the Church of Christ; the one institution capable of undertaking so heavy a charge, from its Divine mandate, from its own nature and constitution, from the greatness of its traditions and the majesty it has held throughout the centuries; which was not overcome by the storms of the war but rather marvelously strengthened.

It follows, therefore, that no real peace, most certainly not the longed-for peace of Christ, can exist unless the teaching, the commandments, the example of Christ are faithfully followed in public and private life; and so, in human society rightly constituted, the Church carrying out her Divine mission could uphold these principles and commands of God Himself among individuals and in society as a whole. . . .

Nevertheless, the social vicissitudes which have created or increased this need of co-operation among clergy and people have at the same time created new dangers, and these neither few nor light, for the inexperienced. The terrible war has scarcely passed, and States have ever since been disturbed by agitation of parties, and such unbridled ideas and perverse views have seized upon the minds of men that now indeed it is greatly to be feared lest some among the worthy faithful, even priests, deceived by false appearances of truth and goodness, may be infested by a lamentable contagion of errors.

For there are very many who profess Catholic teaching concerning social authority and the due regard to be paid to it, the rights of property, the rights and duties of laborers on the land or in industry, the relations of States among themselves, relations between capital and labor, relations between the ecclesiastical and the civil power, the rights of the Holy See and the Roman Pontiff, the prerogatives of bishops, even the very laws

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of Christ, Creator, Redeemer, Lord of all individuals and peoples. But in their words, writings, and in the whole tenor of their lives they behave as if the teaching and precepts so often promulgated by Supreme Pontiffs, by Leo XIII in special manner, by Pius X and Benedict XV, had lost their native strength and authority or were completely obsolete.

In this there can be recognized a certain kind of modernism in morals, in matters touching authority and the social order, the which, along with modernism in dogma, We specifically condemn.

The teaching and precepts of which We spoke must be brought back to the minds of the people, and there must be aroused among all that ardor of faith and Divine charity which alone can enable them to understand the teaching and urge them to obey the precepts. And this should be done specially in the education of the Christian youth, most especially among those who are looking forward to sacred Ordination, that they may not be, amid the prevailing disturbance of things and of opinions, as the Apostle says, *carried about with every wind of doctrine by the wickedness of men, by cunning craftiness by which they lie in wait to deceive.*

From this Apostolic center of the fold of Christ, Our look turns next to the many who, either not knowing Christ or not fully holding His teaching or the unity established by Him, are still outside the fold, though destined for it by Divine Providence. The Vicar of the Divine Shepherd cannot but repeat and make his own the words which, with their simple brevity, are redolent of love and tender pity: *Them also [the other sheep] must I bring*, and must rejoice, too, in the happy prophecy of Christ Himself: *And they shall hear my voice, and there shall be one fold and one shepherd.*

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May God soon bring it to pass, as We and all of you and all the faithful earnestly pray, that that consummation may bring the fulfillment of the tender and assured prophecy of the Divine Heart.

And there has been seen what may be regarded as good augury for this religious unity: a thing of which you, Venerable Brethren, are well aware, generally unexpected indeed and perhaps to some a source of no special joy, but surely bringing great pleasure to Us and to you—the fact, that is, that the representatives and rulers of almost all the States of the world, as if moved by a common instinct and desire of peace, have turned to this Apostolic See either to resume old friendly relations or to inaugurate such relations of concord. And this gives Us pleasure, not only on account of the increased authority of the Church, but also on account of the greater prominence given to its kindly action and the experience given to all of its wonderful power—which it, the Church of God, alone possesses—in bringing to human society all prosperity, including civil earthly well-being. For if indeed its direct object is, by Divine command, spiritual and eternal blessings, still, by the close connection of things, it helps the earthly prosperity of individuals and society as well as if it was instituted for no other end.

And if the Church does not think it right to interfere without just reason in such earthly and purely political affairs, still, with full right, it cannot tolerate that the political power shall take excuse therefrom either to oppose the good of the higher order, on which depends the salvation of souls, or to harass it by unjust laws or decrees, or to violate the Divine constitution of the Church itself, or to trample on the laws of God Himself in civil society. . . .

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That the sweet blessings of peace may be soon granted to men We warmly exhort all the faithful that they join with Us in prayer, particularly during this Feast of the Nativity of Our Lord Jesus Christ, the King of Peace, on whose birth into the world the heavenly cohorts sang for the first time: *Glory to God in the highest: and on earth peace to men of good will.*

We desire, Venerable Brethren, Our Apostolic Benediction to be a pledge of this peace: may it with Our prayer for all blessings for each one of the clergy and the faithful and for States and Christian families, bring prosperity to the living, rest and eternal happiness to the dead; and that Benediction, as a sign of Our kindly wishes, We impart from Our heart to you and to your clergy and people.

## ENCYCLICAL LETTER OF PIUS XI

### On the Present Position of the Catholic Church in Germany

(*Mit Brennender Sorge*)

March 14, 1937

IT is with deep anxiety and growing surprise that We have long been following the painful trials of the Church and the increasing vexations which afflict those who have remained loyal in heart and action in the midst of a people that once received from Saint Boniface the bright message and the Gospel of Christ and God's Kingdom.

And what the representatives of the venerable episcopate, who visited Us in Our sick room, had to tell Us, in truth and duty bound, has not modified Our feelings. To consoling and edifying information on the stand the Faithful are making for their Faith, they considered themselves bound, in spite of efforts to judge with moderation and in spite of their own patriotic love, to add reports of things hard and unpleasant. After hearing their account, We could, in grateful acknowledgment to God, exclaim with the Apostle of love: *I have no greater grace than this, to hear that my children walk in truth* (John iii, 4). But the frankness inherent in Our Apostolic charge and the determination to place before the Christian world the truth in all its reality, prompt Us to add: *Our pastoral heart knows no deeper pain, no disappointment more*

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*bitter, than to learn that many are straying from the path of truth.*

When, in 1933, We consented, Venerable Brethren, to open negotiations for a concordat, which the Reich Government proposed on the basis of a scheme of several years' standing; and when, to your unanimous satisfaction, We concluded the negotiations by a solemn treaty, We were prompted by the desire, as it behooved Us, to secure for Germany the freedom of the Church's beneficent mission and the salvation of the souls in her care, as well as by the sincere wish to render the German people a service essential for its peaceful development and prosperity. Hence, despite many and grave misgivings, We then decided not to withhold Our consent, for We wished to spare the Faithful of Germany, as far as it was humanly possible, the trials and difficulties they would have had to face, given the circumstances, had the negotiations fallen through. It was by acts that We wished to make it plain, Christ's interests being Our sole object, that the pacific and maternal hand of the Church would be extended to anyone who did not actually refuse it.

If, then, the tree of peace, which We planted on German soil with the purest intention, has not brought forth the fruit which, in the interest of your people, We had fondly hoped, no one in the world who has eyes to see and ears to hear will be able to lay the blame on the Church and on her Head. The experiences of these last years have fixed responsibilities and laid bare intrigues, which from the outset only aimed at a war of extermination. In the furrows, where We tried to sow the seed of a sincere peace, other men—the "enemy" of Holy Scripture—oversowed the cockle of distrust, unrest, hatred, defamation, of a determined hostility,

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overt or veiled, fed from many sources and wielding many tools, against Christ and His Church. They, and they alone, with their accomplices, silent or vociferous, are today responsible, should the storm of religious war, instead of the rainbow of peace, blacken the German skies.

We have never ceased, Venerable Brethren, to represent to the responsible rulers of your country's destiny, the consequences which would inevitably follow the protection, and even the favor, extended to such a policy. We have done everything in Our power to defend the sacred pledge of the given word of honor against theories and practices, which, if officially endorsed, would wreck every faith in treaties and make every signature worthless. Should the day ever come to place before the world the account of Our efforts, every honest mind will see on which side are to be found the promoters of peace, and on which side its disturbers. Whoever has left in his soul an atom of love for truth, and in his heart a shadow of a sense of justice, must admit that, in the course of these anxious and trying years following upon the conclusion of the concordat, every one of Our words, every one of Our acts, has been inspired by the binding law of treaties. At the same time, anyone must acknowledge, not without surprise and reprobation, how the other contracting party emasculated the terms of the treaty, distorted their meaning, and eventually considered its more or less official violation as a normal policy. The moderation We showed in spite of all this was not inspired by motives of worldly interest, still less by unwarranted weakness, but merely by Our anxiety not to draw out the wheat with the cockle; not to pronounce open judgment, before the public was ready to see its force; not to impeach other people's honesty, before the evidence of events



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should have torn the mask off the systematic hostility leveled at the Church. Even now that a campaign against the confessional schools, which are guaranteed by the concordat, and the destruction of free election, where Catholics have a right to their children's Catholic education, afford evidence, in a matter so essential to the life of the Church, of the extreme gravity of the situation and the anxiety of every Christian conscience; even now Our responsibility for Christian souls induces Us not to overlook the last possibilities, however slight, of a return to fidelity to treaties, and to any arrangement that may be acceptable to the episcopate. We shall continue without failing, to stand before the rulers of your people as the defender of violated rights, and in obedience to Our Conscience and Our pastoral mission, whether We be successful or not, to oppose the policy which seeks, by open or secret means, to strangle rights guaranteed by a treaty.

Different, however, Venerable Brethren, is the purpose of this letter. As you affectionately visited Us in Our illness, so also We turn to you, and through you, to the German Catholics, who, like all suffering and afflicted children, are nearer to their Father's heart. At a time when your faith, like gold, is being tested in the fire of tribulation and persecution, when your religious freedom is beset on all sides, when the lack of religious teaching and of normal defense is heavily weighing on you, you have every right to words of truth and spiritual comfort from him whose first predecessor heard these words from the Lord: *I have prayed for thee, that thy faith fail not: and thou being once converted, confirm thy brethren* (Luke xxii, 32).

Take care, Venerable Brethren, that above all, faith in God, the first and irreplaceable foundation of all religion, be pre-

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served in Germany pure and unstained. The believer in God is not he who utters the name in his speech, but he for whom this sacred word stands for a true and worthy concept of the Divinity. Whoever identifies, by pantheistic confusion, God and the universe, by either lowering God to the dimensions of the world, or raising the world to the dimensions of God, is not a believer in God. Whoever follows that so-called pre-Christian Germanic conception of substituting a dark and impersonal destiny for the personal God, denies thereby the Wisdom and Providence of God, who *reacheth from end to end mightily, and ordereth all things sweetly* (Wisdom viii, 1). Neither is he a believer in God.

Whoever exalts race, or the people, or the State, or a particular form of State, or the depositories of power, or any other fundamental value of the human community—however necessary and honorable be their function in worldly things—whoever raises these notions above their standard value and divinizes them to an idolatrous level, distorts and perverts an order of the world planned and created by God: he is far from the true faith in God and from the concept of life which that faith upholds.

Beware, Venerable Brethren, of that growing abuse, in speech as in writing, of the name of God as though it were a meaningless label, to be affixed to any creation, more or less arbitrary, of human speculation. Use your influence on the Faithful, that they refuse to yield to this aberration. Our God is the Personal God, supernatural, omnipotent, infinitely perfect, one in the Trinity of Persons, tri-personal in the unity of divine essence, the Creator of all existence, Lord, King and ultimate Consummator of the history of the world, who will not, and cannot, tolerate a rival god by His side.

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This God, this Sovereign Master, has issued commandments whose value is independent of time and space, of country and race. As God's sun shines on every human face, so His law knows neither privilege nor exception. Rulers and subjects, crowned and uncrowned, rich and poor are equally subject to His word. From the fullness of the Creator's right there naturally arises the fullness of His right to be obeyed by individuals and communities, whoever they are. This obedience permeates all branches of activity in which moral values claim harmony with the law of God, and pervades all integration of the ever-changing laws of man into the immutable laws of God.

None but superficial minds could stumble into concepts of a national God, of a national religion; or attempt to lock within the frontiers of a single people, within the narrow limits of a single race, God, the Creator of the universe, King and Legislator of all nations before whose immensity they are *as a drop of a bucket* (Isaiah xl, 15).

The Bishops of the Church of Christ, *ordained in the things that appertain to God* (Heb. v, 1), must watch that pernicious errors of this sort, and consequent practices more pernicious still, shall not gain a footing among their flock. It is part of their sacred obligations to do whatever is in their power to enforce respect for, and obedience to, the commandments of God, as these are the necessary foundation of all private life and public morality; to see that the rights of His Divine Majesty, His name and His word be not profaned; to put a stop to the blasphemies, which, in words and pictures, are multiplying like the sands of the desert; to encounter the obstinacy and provocations of those who deny, despise and hate God, by the never-failing reparatory prayers of the

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Faithful, hourly rising like incense to the All-Highest and staying His vengeance.

We thank you, Venerable Brethren, your priests and Faithful, who have persisted in their Christian duty and in the defense of God's rights in the teeth of an aggressive paganism. Our gratitude, warmer still and admiring, goes out to those who, in fulfillment of their duty, have been deemed worthy of sacrifice and suffering for the love of God.

No faith in God can for long survive pure and unalloyed without the support of faith in Christ. *No one knoweth who the Son is, but the Father: and who the Father is, but the Son and to whom the Son will reveal Him* (Luke x, 22). *Now this is eternal life: That they may know thee, the only true God, and Jesus Christ whom thou has sent* (John xvii, 3). Nobody, therefore, can say: "I believe in God, and that is enough religion for me," for the Saviour's words brook no evasion: *Whosoever denieth the Son, the same hath not the Father. He that confesseth the Son hath the Father also* (1 John ii, 23).

In Jesus Christ, Son of God made Man, there shone the plenitude of divine revelation. *God, who at sundry times and in divers manners, spoke in times past to the fathers by the prophets last of all, in these days hath spoken to us by His Son* (Heb. i, 1). The sacred books of the Old Testament are exclusively the word of God, and constitute a substantial part of His revelation; they are penetrated by a subdued light, harmonizing with the slow development of revelation, the dawn of the bright day of the Redemption. As should be expected in historical and didactic books, they reflect in many particulars the imperfection, the weakness and

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sinfulness of man. But side by side with innumerable touches of greatness and nobleness, they also record the story of the chosen people, bearers of the Revelation and the Promise, repeatedly straying from God and turning to the world. Eyes not blinded by prejudice or passion will see in this prevarication, as reported by the Biblical history, the luminous splendor of the divine light revealing the saving plan which finally triumphs over every fault and sin. It is precisely in the twilight of this background that one perceives the striking perspective of the divine tutorship of salvation, as it warms, admonishes, strikes, raises and beatifies its elect. Nothing but ignorance and pride could blind one to the treasures hoarded in the Old Testament.

Whoever wishes to see banished from church and school the Biblical history and the wise doctrines of the Old Testament, blasphemes the name of God, blasphemes the Almighty's plan of salvation, and makes limited and narrow human thought the judge of God's designs over the history of the world; he denies his faith in the true Christ, such as He appeared in the flesh, the Christ who took His human nature from a people that was to crucify Him; and he understands nothing of that universal tragedy of the Son of God, who to His torturer's sacrilege opposed the divine and priestly sacrifice of His redeeming death, and made the new alliance the goal of the old alliance, its realization and its crown.

The peak of the Revelation as reached in the Gospel of Christ is final and permanent. It knows no retouches by human hand; it admits no substitutes or arbitrary alternatives such as certain leaders pretend to draw from the so-called myth of race and blood. Since Christ, the Lord's Anointed, finished the task of Redemption, and by breaking up the reign of sin deserved for us the grace of being the children of

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God, since that day no other name under heaven has been given to men, whereby we must be saved (Acts iv, 12). No man, were every science, power and worldly strength incarnated in him, can lay any other foundation but that which is laid: which is Christ Jesus (1 Cor. iii, 11). Should any man dare, in sacrilegious disregard of the essential differences between God and His creature, between the God-man and the children of man, to place a mortal, were he the greatest of all times, by the side of, or over, or against, Christ, he would deserve to be called a prophet of nothingness, to whom the terrifying words of Scripture would be applicable: *He that dwelleth in heaven shall laugh at them* (Psalms ii, 3).

Faith in Christ cannot maintain itself pure and unalloyed without the support of faith in the Church, *the pillar and ground of the truth* (1 Tim. iii, 15); for Christ Himself, God eternally blessed, raised this pillar of the Faith. His command to hear the Church (Matt. xviii, 17), to welcome in the words and commands of the Church His own words and His own commands (Luke x, 16), is addressed to all men, of all times and of all countries. The Church founded by the Redeemer is one, the same for all races and all nations. Beneath her dome, as beneath the vault of heaven, there is but one country for all nations and tongues; there is room for the development of every quality, advantage, task and vocation which God the Creator and Saviour has allotted to individuals as well as to ethnical communities. The Church's maternal heart is big enough to see in the God-appointed development of individual characteristics and gifts, more than a mere danger of divergency. She rejoices at the spiritual superiorities among individuals and nations. In their successes she sees with maternal joy and pride fruits of education and

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progress, which she can only bless and encourage, whenever she can conscientiously do so. But she also knows that to this freedom limits have been set by the majesty of the divine command, which founded that Church one and indivisible. Whoever tampers with that unity and that indivisibility wrenches from the Spouse of Christ one of the diadems with which God Himself crowned her; he subjects a divine structure, which stands on eternal foundations, to criticism and retouches by architects, whom the Father of Heaven never authorized to interfere.

The Church, whose work lies among men and operates through men, may see her divine mission obscured by human, too human, combination, persistently growing and developing like the cockle among the wheat of the Kingdom of God. Those who know the Saviour's words on scandal and the giver of scandals; know, too, the judgment which the Church and all her sons must pronounce on what was and what is sin. But if, besides these reprehensible discrepancies between faith and life, acts and words, exterior conduct and interior feelings, however numerous they be, anyone overlooks the overwhelming sum of authentic virtues, of spirit of sacrifice, fraternal love, heroic efforts of sanctity, he gives evidence of deplorable blindness and injustice. If later he forgets to apply the standard of severity, by which he measures the Church he hates, to other organizations in which he happens to be interested, then his appeal to an offended sense of purity identifies him with those who, for seeing the mote in their brother's eye, according to the Saviour's incisive words, cannot see the beam in their own. But however suspicious the intention of those who make it their task, nay, their vile profession, to scrutinize what is human in the Church, and although the priestly powers conferred by God are independent

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of the priest's human value, it yet remains true that at no moment of history, no individual, in no organization can dispense himself from the duty of loyally examining his conscience, of mercilessly purifying himself, and energetically renewing himself in spirit and in action. In Our Encyclical on the priesthood We have urged attention to the sacred duty of all those who belong to the Church, chiefly the members of the priestly and religious profession and of the lay apostolate, to square their faith and their conduct with the claims of the law of God and of the Church. And today We again repeat with all the insistency We can command: it is not enough to be a member of the Church of Christ, one needs to be a living member, in spirit and in truth, *i.e.*, living in the state of grace and in the presence of God, either in innocence or in sincere repentance. If the Apostle of the nations, the vase of election, chastised his body and brought it into subjection: lest perhaps, when he had preached to others, he himself should become a castaway (1 Cor. ix, 27), could anybody responsible for the extension of the Kingdom of God claim any other method but personal sanctification? Only thus can we show to the present generation and to the critics of the Church that *the salt of the earth*, the leaven of Christianity, has not decayed, but is ready to give the men of to-day—prisoners of doubt and error, victims of indifference, tired of their Faith and straying from God—the spiritual renewal they so much need. A Christianity which keeps a grip on itself, refuses every compromise with the world, takes the commands of God and the Church seriously, preserves its love of God and of men in all its freshness, such a Christianity can be, and will be, a model and a guide to a world which is sick to death and clamors for directions, unless it be condemned to a catastrophe that would baffle the imagination.



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Every true and lasting reform has ultimately sprung from the sanctity of men who were driven by the love of God and of men. Generous, ready to stand to attention to any call from God, yet confident in themselves because confident in their vocation, they grew to the size of beacons and reformers. On the other hand, any reformatory zeal, which instead of springing from personal purity, flashes out of passion, has produced unrest instead of light, destruction instead of construction, and more than once set up evils worse than those it was out to remedy. No doubt *the Spirit breatheth where he will* (John iii, 8): *of stones He is able to raise men to prepare the way to His designs* (Matt. iii, 9). He chooses the instruments of His will according to His own plans, not those of men. But the Founder of the Church, who breathed her into existence at Pentecost, cannot disown the foundations as He laid them. Whoever is moved by the spirit of God, spontaneously adopts, both outwardly and inwardly, the true attitude towards the Church, this sacred fruit from the tree of the cross, this gift from the Spirit of God, bestowed on Pentecost day to an erratic world.

In your country, Venerable Brethren, voices are swelling into a chorus urging people to leave the Church, and among the leaders there is more than one whose official position is intended to create the impression that this infidelity to Christ the King constitutes a signal and meritorious act of loyalty to the modern State. Secret and open measures of intimidation, the threat of economic and civic disabilities, bear on the loyalty of certain classes of Catholic functionaries, a pressure which violates every human right and dignity. Our whole-hearted paternal sympathy goes out to those who must pay so dearly for their loyalty to Christ and the Church; but directly the highest interests are at stake, with the alternative

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of spiritual loss, there is but one alternative left, that of heroism. If the oppressor offers one the Judas bargain of apostasy he can only, at the cost of every worldly sacrifice, answer with Our Lord: *Begone, Satan! For it is written: The Lord thy God shalt thou adore, and Him only shalt thou serve* (Matt. iv, 10). And turning to the Church, he shall say: *Thou, my mother since my infancy, the solace of my life and advocate at my death, may my tongue cleave to my palate if, yielding to worldly promises or threats, I betray the vows of my baptism*. As to those who imagine that they can reconcile exterior infidelity and interior fidelity to one and the same Church, let them hear Our Lord's warning:—*He that shall deny me before men shall be denied before the angels of God* (Luke xii, 9).

Faith in the Church cannot stand pure and true without the support of faith in the primacy of the Bishop of Rome. The same moment when Peter, in the presence of all the Apostles and disciples, confessed his faith in Christ, Son of the Living God, the answer he received in reward for his faith and his confession was the word that built the Church, the only Church of Christ, on the rock of Peter (Matt. xvi, 18). Thus was sealed the connection between the faith in Christ, the Church and the Primacy. True and lawful authority is invariably a bond of unity, a source of strength, a guarantee against division and ruin, a pledge for the future: and this is verified in the deepest and sublimest sense, when that authority, as in the case of the Church, and the Church alone, is sealed by the promise and the guidance of the Holy Ghost and His irresistible support. Should men, who are not even united by faith in Christ, come and offer you the seduction of a national German Church, be convinced that it is

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nothing but a denial of the one Church of Christ and the evident betrayal of that universal evangelical mission, for which a world Church alone is qualified and competent. The live history of other national churches with their paralysis, their domestication and subjection to worldly powers, is sufficient evidence of the sterility to which is condemned every branch that is severed from the trunk of the living Church. Whoever counters these erroneous developments with an uncompromising No from the very outset, not only serves the purity of his faith in Christ, but also the welfare and the vitality of his own people.

You will need to watch carefully, Venerable Brethren, that religious fundamental concepts be not emptied of their content and distorted to profane use. "Revelation" in its Christian sense, means the word of God addressed to man. The use of this word for the "suggestions" of race and blood, for the irradiations of a people's history, is mere equivocation. False coins of this sort do not deserve Christian currency. "Faith" consists in holding as true what God has revealed and proposes through His Church to man's acceptance. It is *the evidence of things that appear not* (Heb. ii, 1). The joyful and proud confidence in the future of one's people, instinct in every heart, is quite a different thing from faith in a religious sense. To substitute the one for the other, and demand on the strength of this, to be numbered among the faithful followers of Christ, is a senseless play on words, if it does not conceal a confusion of concepts, or worse.

"Immortality" in a Christian sense means the survival of man after his terrestrial death, for the purpose of eternal reward or punishment. Whoever only means by the term, the collective survival here on earth of his people for an indefinite

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length of time, distorts one of the fundamental notions of the Christian Faith and tampers with the very foundations of the religious concept of the universe, which requires a moral order.

"Original sin" is the hereditary but impersonal fault of Adam's descendants, who have sinned in him (Rom. v, 12). It is the loss of grace, and therefore of eternal life, together with a propensity to evil, which everybody must, with the assistance of grace, penance, resistance and moral effort, repress and conquer. The passion and death of the Son of God has redeemed the world from the hereditary curse of sin and death. Faith in these truths, which in your country are today the butt of the cheap derision of Christ's enemies, belongs to the inalienable treasury of Christian revelation.

The cross of Christ, though it has become to many a stumbling block and foolishness (1 Cor. i, 23) remains for the believer the holy sign of his redemption, the emblem of moral strength and greatness. We live in its shadow and die in its embrace. It will stand on our grave as a pledge of our faith and our hope in the eternal light.

Humility in the spirit of the Gospel and prayer for the assistance of grace are perfectly compatible with self-confidence and heroism. The Church of Christ, which throughout the ages and to the present day numbers more confessors and voluntary martyrs than any other moral collectivity, needs lessons from no one in heroism of feeling and action. The odious pride of reformers only covers itself with ridicule when it rails at Christian humility as though it were but a cowardly pose of self-degradation.

"Grace," in a wide sense, may stand for any of the Creator's gifts to His creature; but in its Christian designation, it means all the supernatural tokens of God's love; God's inter-

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vention which raises man to that intimate communion of life with Himself, called by the Gospel *adoption of the children of God*. *Behold what manner of charity the Father hath bestowed on us, that we should be called and should be the sons of God* (1 John iii, 1). To discard this gratuitous and free elevation in the name of a so-called German type amounts to repudiating openly a fundamental truth of Christianity. It would be an abuse of our religious vocabulary to place on the same level supernatural grace and natural gifts. Pastors and guardians of the people of God will do well to resist this plunder of sacred things and this confusion of ideas.

It is on the faith in God, preserved pure and stainless, that man's morality is based. All efforts to remove from under morality and the moral order the granite foundation of faith and to substitute for it the shifting sands of human regulations, sooner or later lead these individuals or societies to moral degradation. The fool who has said in his heart "there is no God" goes straight to moral corruption (Psalms xiii, 1), and the number of these fools who today are out to sever morality from religion, is legion. They either do not see or refuse to see that the banishment of confessional Christianity, *i.e.*, the clear and precise notion of Christianity, from teaching and education, from the organization of social and political life, spells spiritual spoliation and degradation. No coercive power of the State, no purely human ideal, however noble and lofty it be, will ever be able to make shift for the supreme and decisive impulses generated by faith in God and in Christ. If the man, who is called to the hard sacrifice of his own ego to the common good, loses the support of the eternal and the divine, that comforting and consoling faith in a God who rewards all good and punishes all evil, then the re-

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sult for the majority will be, not the acceptance, but the refusal of their duty. The conscientious observation of the ten commandments of God and the precepts of the Church (which are nothing but practical specifications of the rules of the Gospels) is for every one an unrivaled school of personal discipline, moral education and formation of character, a school that is exacting, but not to excess. A merciful God, who as Legislator, says—Thou must!—also gives by His grace the power to will and to do. To let forces of moral formation of such efficacy lie fallow, or to exclude them positively from public education, would spell religious under-feeding of a nation. To hand over the moral law to man's subjective opinion, which changes with the times, instead of anchoring it in the holy will of the eternal God and His commandments, is to open wide every door to the forces of destruction. The resulting dereliction of the eternal principles of an objective morality, which educates conscience and ennobles every department and organization of life, is a sin against the destiny of a nation, a sin whose bitter fruit will poison future generations.

Such is the rush of present-day life that it severs from the divine foundation of Revelation, not only morality, but also theoretical and practical rights. We are especially referring to what is called the natural law, written by the Creator's hand on the tablet of the heart (Rom. ii, 14) and which reason, not blinded by sin or passion, can easily read. It is in the light of the commands of this natural law, that all positive law, whoever be the lawgiver, can be gauged in its moral content, and hence, in the authority it wields over conscience. Human laws in flagrant contradiction with the natural law are vitiated with a taint which no force, no power can mend. In the light of this principle one must judge the axiom, that "right is

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common utility," a proposition which may be given a correct significance, it means that what is morally indefensible, can never contribute to the good of the people. But ancient paganism acknowledged that the axiom, to be entirely true, must be reversed and be made to say: *Nothing can be useful, if it is not at the same time morally good* (Cicero, *De Off.* ii, 30). Emancipated from this moral rule, the principle would in international law carry a perpetual state of war between nations; for it ignores in national life, by confusion, right and utility, the basic fact that man as a person possesses rights he holds from God, and which any collectivity must protect against denial, suppression or neglect. To overlook this truth is to forget that the real common good ultimately takes its measure from man's nature, which balances personal rights and social obligations, and from the purpose of society, established for the benefit of human nature. Society was intended by the Creator for the full development of individual possibilities, and for the social benefits, which by a give and take process, everyone can claim for his own sake and that of others. Higher and more general values, which collectivity alone can provide, also derive from the Creator for the good of man, and for the full development, natural and supernatural, and the realization of his perfection. To neglect this order is to shake the pillars on which society rests, and to compromise social tranquillity, security and existence.

The believer has an absolute right to profess his Faith and live according to its dictates. Laws which impede this profession and practice of Faith are against natural law.

Parents who are earnest and conscious of their educative duties, have a primary right to the education of the children God has given them in the spirit of their Faith, and according to its prescriptions. Laws and measures which in school

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questions fail to respect this freedom of the parents go against natural law, and are immoral. The Church, whose mission it is to preserve and explain the natural law, as it is divine in its origin, cannot but declare that the recent enrollment into schools organized without a semblance of freedom, is the result of unjust pressure, and is a violation of every common right.

As the Vicar of Him who said to the young man of the Gospel: *If thou wilt enter into life, keep the commandments* (Matt. xix, 17), We address a few paternal words to the young.

Thousands of voices ring into your ears a Gospel which has not been revealed by the Father of Heaven. Thousands of pens are wielded in the service of a Christianity which is not of Christ. Press and wireless daily force on you productions hostile to the Faith and to the Church, impudently aggressive against whatever you should hold venerable and sacred. Many of you, clinging to your Faith and to your Church, as a result of your affiliation with religious associations guaranteed by the concordat, have often to face the tragic trial of seeing your loyalty to your country misunderstood, suspected, or even denied, and of being hurt in your professional and social life. We are well aware that there is many a humble soldier of Christ in your ranks, who with torn feelings, but a determined heart, accepts his fate, finding his one consolation in the thought of suffering insults for the name of Jesus (Acts v, 41). Today, as We see you threatened with new dangers and new molestations, We say to you: If anyone should preach to you a Gospel other than the one you received on the knees of a pious mother, from the lips of a believing father, or through teaching faithful to



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God and His Church, *let him be anathema* (Gal. i, 9). If the State organizes a national youth, and makes this organization obligatory to all, then, without prejudice to rights of religious associations, it is the absolute right of youths as well as of parents to see to it that this organization is purged of all manifestations hostile to the Church and Christianity. These manifestations are even today placing Christian parents in a painful alternative, as they cannot give to the State what they owe to God alone.

No one would think of preventing young Germans establishing a true ethnical community in a noble love of freedom and loyalty to their country. What We object to is the voluntary and systematic antagonism raised between national education and religious duty. That is why We tell the young: Sing your hymns to freedom, but do not forget the freedom of the children of God. Do not drag the nobility of that freedom in the mud of sin and sensuality. He who sings hymns of loyalty to his terrestrial country should not, for that reason, become unfaithful to God and His Church, or a deserter and traitor to His heavenly country. You are often told about heroic greatness, in lying opposition to evangelical humility and patience. Why conceal the fact that there are heroisms in moral life? That the preservation of baptismal innocence is an act of heroism which deserves credit? You are often told about the human deficiencies which mar the history of the Church: why ignore the exploits which fill her history, the saints she begot, the blessing that came upon Western civilization from the union between that Church and your people? You are told about sports. Indulged in with moderation and within limits, physical education is a boon for youth. But so much time is now devoted to sporting activities, that the harmonious development of body and mind is disre-

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garded, that duties to one's family and the observation of the Lord's Day are neglected. With an indifference bordering on contempt the day of the Lord is divested of its sacred character, against the best of German traditions. But We expect the Catholic youth, in the more favorable organizations of the State, to uphold its right to a Christian sanctification of the Sunday, not to exercise the body at the expense of the immortal soul, not to be overcome by evil, but to aim at the triumph of good over evil (Rom. xii, 21) as its highest achievement will be the gaining of the crown in the stadium of eternal life (1 Cor. ix, 24).

We address a special word of congratulation, encouragement and exhortation to the priests of Germany, who, in difficult times and delicate situations, have, under the direction of their Bishops, to guide the flocks of Christ along the straight road, by word and example, by their daily devotion and apostolic patience. Beloved sons, who participate with Us in the sacred mysteries, never tire of exercising, after the Sovereign and eternal Priest, Jesus Christ, the charity and solicitude of the Good Samaritan. Let your daily conduct remain stainless before God and the incessant pursuit of your perfection and sanctification, in merciful charity towards all those who are confided to your care, especially those who are more exposed, who are weak and stumbling. Be the guides of the Faithful, the support of those who fail, the doctors of the doubting, the consolers of the afflicted, the disinterested counselors and assistants of all. The trials and sufferings which your people have undergone in post-War days have not passed over its soul without leaving painful marks. They have left bitterness and anxiety which are slow to cure, except by charity. This charity is the apostle's indispensable weapon,

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in a world torn by hatred. It will make you forget, or at least forgive, many an undeserved insult, now more frequent than ever.

This charity, intelligent and sympathetic towards those even who offend you, does by no means imply a renunciation of the right of proclaiming, vindicating and defending the truth and its implications. The priest's first loving gift to his neighbors is to serve truth and refute error in any of its forms. Failure on this score would be not only a betrayal of God and your vocation, but also an offense against the real welfare of your people and country. To all those who have kept their promised fidelity to their Bishops on the day of their ordination; to all those who in the exercise of their priestly function are called upon to suffer persecution; to all those imprisoned in jail and concentration camps, the Father of the Christian world sends his words of gratitude and commendation.

Our paternal gratitude also goes out to Religious and nuns, as well as Our sympathy for so many who, as a result of administrative measures hostile to Religious Orders, have been wrenched from the work of their vocation. If some have fallen and shown themselves unworthy of their vocation, their fault, which the Church punishes, in no way detracts from the merit of the immense majority, who, in voluntary abnegation and poverty, have tried to serve their God and their country. By their zeal, their fidelity, their virtue, their active charity, their devotion, the Orders devoted to the care of souls, the service of the sick and education, are greatly contributing to private and public welfare. No doubt better days will come to do them better justice than the present troublous times have done. We trust that the heads of Religious communities will profit by their trials and difficulties to renew their zeal,

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their spirit of prayer, the austerity of their lives and their perfect discipline, in order to draw down God's blessing upon their difficult work.

We visualize the immense multitudes of Our faithful children, Our sons and daughters, for whom the sufferings of the Church in Germany and their own have left intact their devotion to the cause of God, their tender love for the Father of Christendom, their obedience to their pastors, their joyous resolution to remain ever faithful, happen what may, to the sacred inheritance of their ancestors. To all of them We send Our paternal greetings. And first to the members of those religious associations which, bravely and at the cost of untold sacrifices, have remained faithful to Christ, and have stood by the rights which a solemn treaty had guaranteed to the Church and to themselves according to the rules of loyalty and good faith.

We address Our special greetings to the Catholic parents. Their rights and duties as educators, conferred on them by God, are at present the stake of a campaign pregnant with consequences. The Church cannot wait to deplore the devastation of its altars, the destruction of its temples, if an education, hostile to Christ, is to profane the temple of the child's soul consecrated by baptism, and extinguish the eternal light of the faith in Christ for the sake of counterfeit light alien to the Cross. Then the violation of temples is nigh, and it will be everyone's duty to sever his responsibility from the opposite camp, and free his conscience from guilty co-operation with such corruption. The more the enemies attempt to disguise their designs, the more a distrustful vigilance will be needed, in the light of bitter experience. Religious lessons maintained for the sake of appearances, controlled by un-

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authorized men, within the frame of an educational system which systematically works against religion, do not justify a vote in favor of non-confessional schools. We know, dear Catholic parents, that your vote was not free, for a free and secret vote would have meant the triumph of the Catholic schools. Therefore, We shall never cease frankly to represent to the responsible authorities the iniquity of the pressure brought to bear on you and the duty of respecting the freedom of education. Yet do not forget this: none can free you from the responsibility God has placed on you over your children. None of your oppressors, who pretend to relieve you of your duties, can answer for you to the eternal Judge when He will ask: "Where are those I confided to you?" May every one of you be able to answer: *Of them whom thou hast given me, I have not lost any one* (John xviii, 9).

Venerable Brethren, We are convinced that the words which in this solemn moment We address to you, and to the Catholics of the German Empire, will find in the hearts and in the acts of Our Faithful, the echo responding to the solicitude of the common Father. If there is one thing We implore the Lord to grant, it is this, that Our words may reach the ears and the hearts of those who have begun to yield to the threats and enticements of the enemies of Christ and His Church.

We have weighed every word of this letter in the balance of truth and love. We wished neither to be an accomplice to equivocation by an untimely silence, nor by excessive severity to harden the hearts of those who live under Our pastoral responsibility; for Our pastoral love pursues them none the less for all their infidelity. Should those who are trying to adapt their mentality to their new surroundings, have for the paternal home they have left and for the Father Himself,

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nothing but words of distrust, ingratitude or insult, should they even forget whatever they forsook, the day will come when their anguish will fall on the children they have lost, when nostalgia will bring them back to "God who was the joy of their youth," to the Church whose paternal hand has directed them on the road that leads to the Father of Heaven. To hasten that hour will be Our constant prayer.

Like other periods of the history of the Church, the present has ushered in a new ascension of interior purification, on the sole condition that the Faithful show themselves proud enough in the confession of their faith in Christ, generous enough in suffering to face the oppressors of the Church with the strength of their faith and charity. May the holy time of Lent and Easter, which preaches interior renovation and penance, turn Christian eyes towards the Cross and the risen Christ; be for all of you the joyful occasion that will fill your souls with heroism, patience and victory. Then, We are sure, the enemies of the Church, who think that their time has come, will see that their joy was premature, and that they may close the grave they had dug. The day will come when the *Te Deum* of liberation will succeed to the premature hymns of the enemies of Christ: *Te Deum* of triumph and joy and gratitude, as the German people returns to religion, bends the knee before Christ, and arming themselves against the enemies of God, again resumes the task God has laid upon them.

He Who searches the hearts and reins (Psalm vii, 10) is Our witness that We have no greater desire than to see in Germany the restoration of a true peace between Church and State. But if, without any fault of Ours, this peace is not to come, then the Church of God will defend her rights and her freedom in the name of the Almighty whose arm has not

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shortened. Trusting in Him, *We cease not to pray and to beg* (Col. i, 9) for you, children of the Church, that the days of tribulation may end and that you may be found faithful in the day of judgment; for the persecutors and oppressors; that the Father of light and mercy may enlighten them as He enlightened Saul on the road of Damascus. With this prayer in Our heart and on Our lips We grant to you, as a pledge of Divine help, as a support in your difficult resolutions, as a comfort in the struggle, as a consolation in all trials, to You, Bishops and Pastors of the Faithful, priests, Religious, lay apostles of Catholic Action, to all your dioceses, and specially to the sick and the prisoners, in paternal love, Our Apostolic Benediction.

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*Sunday of the Passion, March 14, 1937.*















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